

*In this issue:
Talks given by the
General Authorities
at the 132nd
Annual General
Conference
(including the
Priesthood
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The Improvement Era

June 1962

ERA



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Exploring the Universe

BY DR. FRANKLIN S. HARRIS, JR.

Short Eels

It has long been supposed that the adult eels of Europe migrate to the Sargasso Sea in the southwestern North Atlantic. Dr. Denys Tucker of the British Museum (Natural History) has a new theory which seems to explain much of what is known. He suggests the difference between American and European eels of about 107 vertebrae to about 115 is due to differences in temperature during the development of the eggs. The European eels never return to the spawning place but are from larvae of American parentage born in such a place that they missed the American coast and instead drifted to Europe with the Gulf Stream.

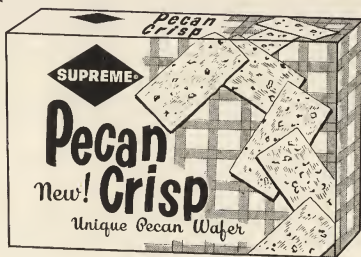


Cost of milk or coffee

Why pay more for milk than coffee in restaurants? Dr. R. A. Christenson of Utah State University in a study of 74 restaurants in Utah and a similar study in Oregon found that the average cost per serving of coffee was 5.4 cents compared to 6.0 cents per serving including cost of materials, preparation, serving, cleaning, and storage costs. If the cost of free coffee refills are added, the cost per customer is about the same for coffee and milk. A consumer survey found that 80 percent of patrons felt that milk should be offered on the same basis as coffee, and 64 percent indicated that if it were they would drink more milk.



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THE COVER

Temple Square was the scene of the great spiritual feast; the general conference that is reported in full in this issue. (The last time the Era reported the priesthood session in the same issue with general conference was in 1945.) Temple Square is also a place of physical beauty as attested by the cover, featuring the gulls of the famed Sea Gull Monument by Mahonri Young seen here against the spires of the Assembly Hall. The photo is by Larry Nickerson, Jr., of Kansas City, Missouri.

Cover lithographed in full color by Deseret News Press.

READING SUGGESTIONS



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Note: The conference is complete in this issue for the first time in many years. Elders George Q. Morris and Delbert L. Stapley of the Council of the Twelve and Presidents Levi Edgar Young and Milton R. Hunter of the First Council of the Seventy were excused from speaking because of ill health. Elder John Longden, Assistant to the Twelve was on a Church assignment in the South Seas; Presidents Bruce R. McConkie and Marion D. Hanks of the First Council of the Seventy were presiding in mission fields.

Letters and Reports

YOUNG WOMAN'S APPRECIATION

Apia, West Samoa

Dear Editors:

... We are enjoying the youth section of the Era as well as the rest. Our daughter reads it more now and looks forward to the new ones. The students in the school also look for The Improvement Era in the library and enjoy reading it. With best wishes for continued improvements.

Yours truly,

Mary Eros

BRINGS CONFERENCE MESSAGES

Hurt, Virginia

Dear Editor:

I have been a reader of The Improvement Era a long time, and I enjoy it more each month. The November and December 1961 issues alone are worth the subscription price.

Since I am unable to attend general conference (due to distance), I look forward to reading the sermons by our Church leaders published in the Era. Those of the October conference were the best yet. When reading the sermons I found the answer so clearly explained to some questions asked us since my husband and I have been doing district missionary work.

I am truly thankful for every feature of your wonderful publication, including recipes.

Sincerely,

Mrs. Delsie W. Aldridge



NINE EAGLES AWARDED IN SPOKANE STAKE

Nine Scouts and Explorers from the sixteen LDS sponsored troops and posts were awarded their Eagle Scout badges at the Spokane (Washington) Stake court of honor. Also presented were almost two hundred merit badges, first and second class pins, and best patrol leader and best scout trophies.

Stake President Derald P. Romney and his two counselors, Melvin McFarlane and Charles R. Bates, professional scouts Bill Postma and Jerry Burnham, and council commissioner Scott Chatterton took part in presenting the eagle awards and challenge.

Those receiving their eagle awards were William D. Frazier, Sheldon D. Nelson, Terry L. Hess, John M. Massala, Paul M. Chapman, Larry A. Colombini, William B. Burch, William E. Justus, and Michael C. Johnson.

ERA AIDS MISSIONARY

Paris, France

Dear Editors:

We missionaries look forward each month to the arrival of The Improvement Era inasmuch as it contains articles of inspiration and encouragement to augment our endeavors.

I personally look to the first few pages where I find messages of instruction and wisdom from our beloved Prophet. I always try to use examples from these features to present to our investigators.

I wish to praise you too for the art work and organization that goes into making the Era a "top-notch" publication.

Sincerely,

Elder Douglas A. Gourley
French Mission

SPREADS GOSPEL ABROAD

Stourbridge, Worc's, England, U.K.

Dear Editors:

My wife and I would like to say what wonderful work you people of the Era are doing in helping to spread the gospel abroad.

What wonderful words of love and guidance have been spoken by the prophets and apostles in the pages of the Era! Each page seems to come alive as you read it, and you live again in your heart and mind the wonderful stories of old.

Sister Lewis and I would like to say what a great help the Era has been in our lives and in strengthening our testimony of the gospel.

May the Lord bless all of you in this wonderful work.

Yours faithfully,

Brother and Sister Lewis

MARCH ISSUE NEW HIGH

Provo, Utah

Dear Editors:

When I reached home last night, among my mail was a copy of the March Era. I thumbed through it casually but became so absorbed I spent the entire evening reading every article. In my judgment, you have reached a new high in this issue. It is an excellent work. I think what we need now is a campaign to get people to read it.

As one lowly member of the Church, may I express to you my deep and sincere appreciation for the fine quality of this magazine.

Every good wish.

Sincerely,

Harvey L. Taylor
Vice President
Brigham Young University



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The Church Moves On

April 1962

8 Elder T. Bowring Woodbury, former president of the British Mission, was the speaker on the "Faith in Action" radio program of the National Broadcasting Company.

9 A special seminar for foreign language officers of the Church who had attended general conference was conducted at the Church administration building.

15 Speaking to the nation-wide radio audience on the "Faith in Action" program of the National Broadcasting Company was Elder Gerald G. Smith, former president of the Eastern States Mission.

21 It was announced that Mrs. Margery S. Cannon, Mrs. Patricia P. Romney, Mrs. Edna B. Clawson, and Mrs. Kathryn F. Garff had been appointed to the general board of the Primary Association.

Henceforth those called by the Church to devote their construction talents to building chapels and other needed buildings by the Church throughout the world, as well as to train native brethren in a livelihood that they could use throughout life, would be known as "Church Building Missionaries" instead of "Labor Missionaries."

22 A special Easter message, recorded for the purpose by President David O. McKay, was short-waved from a Boston radio station and beamed to South America, the Caribbean area, and Mexico.

Elder Sterling W. Sill, Assistant to the Council of the Twelve, was the speaker on the "Faith in Action" radio program of the National Broadcasting Company.

The National Broadcasting Company's "Voices of Easter" radio series featured "Easter in Brazil," a presentation of the Brazilian Mission of the Church and the eighty-voice choir of the Sao Paulo District, a thirty-voice male chorus of missionaries, and a missionary double quartet. Sacred and folk music was sung in English and Portuguese.

Elder Raymond Price was sustained as president of Cheyenne (Wyoming-Colorado) Stake, succeeding President Archie R. Boyack, with whom he served as second counselor. Elder Blaine Blomquist was retained as first counselor in the new presidency. Elder Tyler A. Woolley was sustained as second counselor.

23 Elder George Q. Morris of the Council of the Twelve, former general superintendent of the Young Men's Mutual Improvement Association, former general manager of The Improvement Era, and a leader of youth always, died this morning at 2:30. He was eighty-eight years of age. (See page 392.)

25 Funeral services for Elder George Q. Morris were conducted in the Salt Lake Tabernacle. Speakers included Clark N. Stohl, who served on the YMMIA general board under Elder Morris; Elder Richard L. Evans of the Council of the Twelve; President Henry D. Moyle of the First Presidency; and President David O. McKay.

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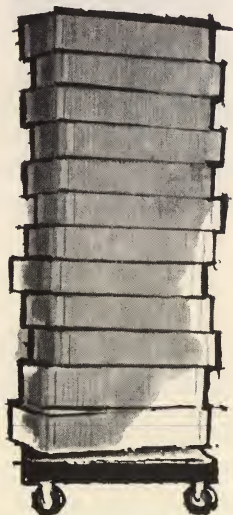
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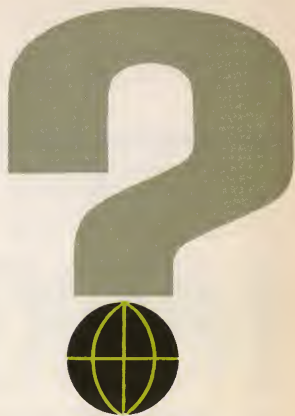


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THESE TIMES



"Tolerated Sect or World Movement?"

BY DR. G. HOMER DURHAM

PRESIDENT, ARIZONA STATE UNIVERSITY, TEMPE

Wilford Woodruff first heard of the Mormons through a newspaper article in the spring of 1832. A year later Zera Pulsipher and Elijah Cheney, missionaries, stopped at his farm in Rushland, New York, and held a cottage meeting. That was on December 29, 1833. On December 31, two days later, the man who later became the fourth President of the Church was baptized a member by Elder Pulsipher; was ordained a teacher one month later on January 25, 1834, and began to direct the affairs of the Rushland Branch.

On April 6, 1930, President Heber J. Grant conducted the centennial general conference in the Tabernacle in Salt Lake City. There were 700,000 members of the Church, he reported, in 104 stakes. A great church historian, B. H. Roberts, in the concluding pages of his *Comprehensive History of the Church* (6 vols., 1930), described the scene:

"Thousands thronged the beautiful Temple Square grounds . . . unable to get into the Tabernacle, but heard the proceedings with the aid of 'loud speakers' on the grounds and in surrounding buildings; hundreds

of thousands heard the proceedings of the conference in all parts of the intermountain west . . . and by provision of a national radio 'hook up,' for the next afternoon (April 7) seven to ten millions heard. . . ." (Vol. 6, pp. 547-48.)

Wilford Woodruff saw a newspaper story in 1832. Seven to ten millions heard a radio broadcast in 1930.

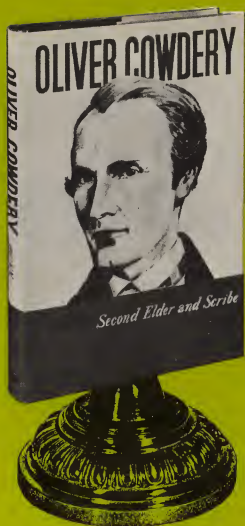
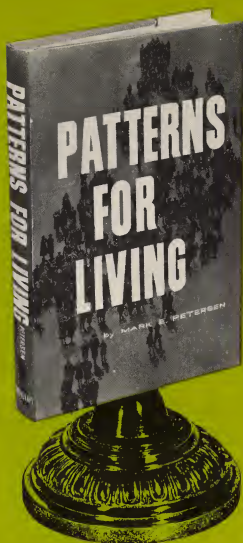
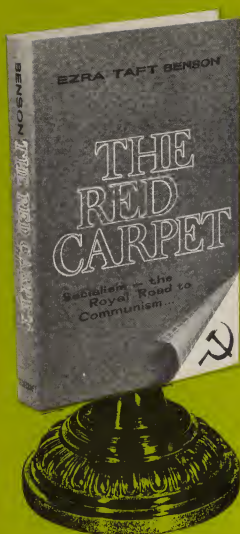
Wilford Woodruff went to Kirtland, Ohio, arriving April 25, 1834, where he met Joseph Smith for the first time. Zion's Camp, an expedition to Missouri, was being organized. In 1891 President Woodruff described the incident:

"I first met Joseph Smith in the streets of Kirtland. . . .

"He invited me to his house. He had a wolf skin, which he wanted me to help him to tan; . . ."

The next Sunday, the Prophet called a priesthood meeting. It was held in a little cabin. Those present bore testimony. Then, by President Woodruff's account, the Prophet arose and said:

"Brethren, I am very edified and interested in listening to your testimony. But I want to tell you that



Three Standouts!

THE RED CARPET

by Ezra Taft Benson

From a keen vantage point inside government, the former Secretary of Agriculture discloses the internal threat to the American way of life. Speaking out sharply with courage and forthrightness against the direction our nation is headed, Elder Benson warns that our trend toward socialism is rolling out a red carpet to communism. Timely reading in this age of peril.

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by Stanley R. Gunn

Here is the fascinating story of Oliver Cowdery, skillfully portrayed against an authentic historical background, giving a keen insight into his intimate association with the Prophet, his own account of the translating of the Book of Mormon, and organizing of the Church; little known facts about his life while out of the Church, and how he rejoined.

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" . . . this church will fill North and South America—it will fill the world." (See *Discourses of Wilford Woodruff*, 1946, pp. 29-30, 38-39.)

On April 25, 1874, Guglielmo Marconi was born near Bologna, Italy. He studied at the universities of Leghorn and Bologna, undertaking experiments to demonstrate his theory that electric current passes readily through any substance, following a direct course without wire or other conductor. On March 27, 1899, he transmitted messages, wireless, across the English Channel. On February 25, 1902, he received signals at a distance of 2,099 miles; and on December 21, 1902, transatlantic messages were inaugurated.

In April 1930, B. H. Roberts estimated that seven to ten million heard the Salt Lake Tabernacle conference broadcast on a national network based on the fundamental work of the electrical engineer, Marconi, and his successors.

In April 1962, the Tabernacle microphones were "fed in" to an expanded national network and into five shortwave channels beamed to Europe, South Africa, Central America, and South America. Three channels carried the broadcast in English, two in Spanish. Meantime 52 television stations carried the session in the United States, with the faces and messages of the First Presidency—Presidents McKay, Moyle, and Brown, and two members of the twelve, Elders Ezra Taft Benson and Richard L. Evans. Moreover, jet planes transported mission presidents and new stake presidents and other officers from European stakes to Salt Lake City. Simultaneous translations, such as those developed in 1946 for the United Nations in German, Dutch, and Spanish were available in the Tabernacle itself. Said President David O. McKay in his keynote address, April 6, 1962: "The marvelous progress that has been made in transportation and communication makes it possible for the promulgation of the truths of the restored gospel to be made known to the children of men everywhere on the face of the globe."

In a secluded spot in the north woods of the North American continent, skilled men, in the tradition of the Wright Brothers and Guglielmo

Marconi, are now constructing mechanisms, which, with space satellites of the "Echo" and later type, will permit world-wide broadcasts and telecasts. At present, a direct broadcast from a Reno, Nevada, radio station cannot be heard satisfactorily in Las Vegas, Nevada, and vice versa, without microwave or direct wire hookup. The space satellites, tracking stations, and a new space technology, will shortly eliminate those barriers.

At the centennial conference in 1930, President Heber J. Grant glowed in the growth of the Church to 700,000 members in 104 stakes, 1,005 wards and independent branches. In April 1962 the statistical report showed 1,800,000+ members in 3,143 wards and independent branches.

There were 6,511 convert baptisms reported for the year at the April 1930 conference from the combined efforts of 3,129 missionaries (2.08 for each missionary). At the April 1962 conference, 88,807 convert baptisms were reported for the preceding year, with 17,450 missionaries (5.09 for each missionary). What will the record show in 1994?

In the concluding chapter of his *Comprehensive History*, B. H. Roberts asked the question about the future of the Church: "Which is it to be, a limited but tolerated sect, or a world movement? A beached ship . . . or the kingdom of God overspreading the nations?" He closed his record of "Century One" (as he called it) with his answer: "A world movement, I say, for the completion of God's purposes with reference to the establishment of Zion, the salvation of men, and the redemption of the earth, and the fulfillment of all the words of the holy prophets since the world began—ending in the glorious coming and reign of the Christ, with its Peace on Earth, Good Will to Men." (*A Comprehensive History of the Church*, pp. 553, 558.)

UNFLOWERED BUD

BY MAUDE DICKINSON

Nor yet
The saddest words
Are of what might have been—
But rather those which tell of hope
Unflowered.

WHAT CTC

**MEANS TO YOU
AS A SHIPPER
OR TRAVELER**



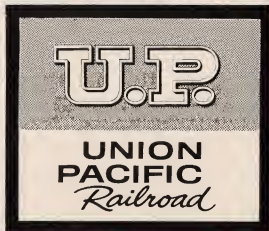
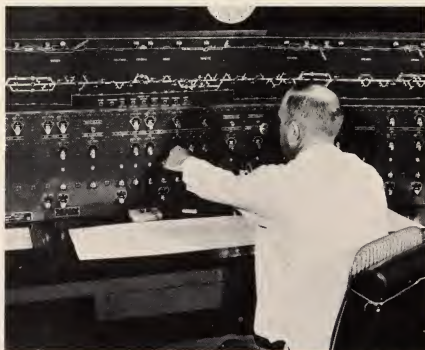
Electronics performs
vital tasks along
Union Pacific

Centralized Traffic Control regulates the efficient, swift and safe movement of trains on Union Pacific.

An amazing array of electronically activated controls, housed in steel huts at strategic intervals along the right-of-way, automatically set switches, change signals and perform other duties related to track protection and CTC operation.

Coded messages from a master control board electronically direct specific actions. Completion of the assigned tasks is automatically confirmed to the master control.

Here is another example of electronics at work to keep travelers and freight shipments moving surely and dependably on Union Pacific — the automated rail way.



**For help with your shipping problems or travel plans,
see or call your nearest Union Pacific representative.**



The Way to Peace

The question is often asked:

"Why does the Church send out missionaries by the thousands to all parts of the Christian world?"

The answer may be given specifically, "to declare the restoration of the gospel of Jesus Christ." Restoration of the gospel of Jesus Christ implies an apostasy from the original teachings and organization as proclaimed and established by Christ and the early apostles.

In a general way we might answer in the words of the heavenly host at the birth of the Savior—we are sent out to testify of the existence of God and of peace on earth and goodwill toward all men through his Son Jesus the Christ.

Today men talk peace, but reject the only plan of peace, the only plan given under heaven. Said Peter, the chief apostle, to certain men who put Christ to death:

"... by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. . . .

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:10, 12.)

Our missionaries today teach the reality of the existence of God and the brotherhood of man.

For nearly two thousand years the professed followers of Jesus Christ have associated with his birth that heavenly announcement—peace on earth, goodwill toward men. Indeed, ever since man took his place upon earth, peace has been among his noblest aspirations. Associated with this quest he has sought individual freedom; freedom to speak, to write his thoughts, freedom to go about

without restrictions or dictation; freedom to pray without molestation; freedom to build a home into which dictators or usurpers might not enter illegally—priceless heritages these, and indispensable conditions to the attainment of peace. But, as heretofore, most men and nations ever blindly and stubbornly refuse to accept the eternal plan that leads to it.

In the beginning of the Christian era, as Jesus prophetically looked through the centuries to come, he knew that peace would be dependent upon the slow but never-failing process of changing each individual's mental and spiritual attitude; that the customs and habits of the world would be determined by the innermost thoughts and soul-convictions of many individuals who composed groups, states, or nations. If, therefore, the world was to be changed, the individual must be changed. Only to the degree that men desire peace and brotherhood and are willing to follow the paths that lead to this blessed condition will the world become a better place in which to live. Only by adherence to the fundamental principles of righteousness can peace come either to individuals or to nations.

Peace cannot forever be found in external things, and part of it must come from within the individual. There is no peace when one's conscience is seared or when one is conscious of having committed some untoward act. Peace springs from righteousness in the soul, from upright living. If you desire peace, yours is the responsibility to obtain it. The restored gospel teaches that our homes should become hallowed places where children may be protected and grow into noble men and women;

where love may find privacy, old age repose, where prayer will find an altar, and the nation a sure source of strength and perpetuity.

No man is at peace with himself or his God who is untrue to his better self, who transgresses the law of right, either in dealing with himself or indulging in passion, in appetite, yielding to temptations against his accusing conscience, or in dealing with his fellow men, being untrue to their trusts.

Peace does not come to the transgressor of law; peace comes by obedience to law; and it is that message which Jesus would have us proclaim among men.

If we would have peace as individuals, we must supplant enmity with forbearance. We shall have the power to do this if we really cherish in our hearts the ideals of Christ. Who said:

"... if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23-24.)

That seems to be a simple law; that is one step toward bringing about universal peace. If the world would be at peace, it must supplant the rule of force by the rule of love.

The message of the Church of Jesus Christ is to proclaim the reality of the Christ as the real Son of God the Father. One important impact of the principles of his gospel is to establish peace in the hearts of men, peace in home life, peace in towns, in cities, in countries, peace throughout the world—that is the declaration of the Church.

QUESTION: *"Jesus said to the Nephites that he would baptize with fire and the Holy Ghost, but the statement seems to indicate that such baptism was done without the laying on of hands. In the Book of Mormon it indicates that Jesus baptized the Lamanites in a similar way, and administered to them, but*

ANSWER: It is true that the Lord gave the commandment to Joseph Smith that those who are baptized for the remission of sins shall receive the gift of the Holy Ghost by the laying on of hands, and this is the practice in the Church. This does not prove, however, that the gift of the Holy Ghost may not be received without the laying on of the hands, although we assume that this was the general custom of the Church in ancient days. When certain disciples were brought to Paul at Corinth who claimed that they had been baptized, he asked them the question: "Have ye received the Holy Ghost since ye believed?" Their answer was: "We have not so much as heard whether there be any Holy Ghost." Paul then asked: "Unto what then were ye baptized?" they answered, "Unto John's baptism." Paul realized from this answer that there was something wrong, therefore he had them baptized again, after which he laid his hands upon them and conferred the Holy Ghost. (See Acts 19:2-6.) This, however, may not have been the universal custom through the ages. When Jesus was with his disciples, he said to them, shortly before his crucifixion:

"If ye love me, keep my commandments.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14:15-17.)

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall

YOUR QUES- TION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

still the practice of laying on of hands for the bestowal of the Holy Ghost is not mentioned. We always lay on hands for the bestowal of the Holy Ghost, and in spite of the rule the Savior said to Nephi: 'I will baptize with fire and with the Holy Ghost.' Will you kindly give an explanation of this?"

he speak: and he will shew you things to come." (*Ibid.*, 16:13.)

In these words the Savior promised his disciples that they would be blessed with the gift of the Holy Ghost when he departed from them, and before he took his departure, the record states that he "... breathed on them, and saith unto them, Receive ye the Holy Ghost." (*Ibid.*, 20:22.) Evidently this was just as efficient as if he had laid his hands upon them.

We discover in the reading of the scriptures that the Lord conferred authority on some of his chosen servants and gave them exceptional powers without the laying on of hands, but merely by his spoken edict. In this manner Elijah obtained the keys of power in the priesthood to raise the dead, heal the sick, close the heavens that it did not rain only by his word, and for more than three years there was no rain, and moreover he had the power to call down fire from heaven to destroy the enemies of the Church. Speaking of this, James has said: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months." (James 5:17.)

The Lord gave similar authority to Nephi, son of Helaman who likewise had authority to close the heavens and perform other mighty works, simply by his faith and the commandment from the Lord. (Helaman 10:7.) This wonderful power has been bestowed on but a few of the servants of the Lord.

We may correctly believe that the Lord may bestow the gift of the Holy Ghost by other means than by the laying on of hands if occasion requires it. While it

is the practice to lay on hands, there are many incidents recorded in the scriptures where divine authority has been bestowed by the divine edict to the prophets. In the case of the assembled multitude near the temple at the time of the appearing of the Lord, we also read that angels descended and encircled the little ones and ministered to them.

Now a careful reading of the first chapters in 3 Nephi reveal to us that Nephi, grandson of Helaman, with other faithful brethren, labored diligently among the people before the crucifixion of the Lord. They baptized all who humbled themselves and repented of their sins. They had power to confirm, to heal, and even to raise the dead, but after the crucifixion of the Savior there came a new order of things. The law of Moses came to an end, and with it, sacrifice of animals ceased, and the fulness of the gospel was ushered in. Therefore in this new order it became necessary for all those who had been previously baptized to be baptized again. Nephi and his fellow servants had been, no doubt, baptized and confirmed, otherwise they could not have given service in the authority of the priesthood, and they could not have performed the miracles that had been accomplished. The condition among the Nephites and Lamanites was exactly the same as that which existed just before the organization of the Church in April 1830. Quite a number of brethren and sisters had been baptized, including of course Joseph Smith and Oliver Cowdery, who were baptized at the direction and commandment of John the Baptist before there was a Church. Baptism is also then entrance into the Church as well as for the remission of sins. Therefore in the new order, Jesus commanded Nephi to be baptized and also the other brethren of the twelve. Following this all of the people were baptized. The conferring of the gift of the Holy Ghost would naturally follow, except in the case of those who had been previously baptized and confirmed.

We may be sure that Jesus did not overlook any ordinance that was necessary when he visited the children of Lehi after his resurrection. His visitation to these people was a glorious occasion, and we learn from what is written that these people of that generation remained faithful and true all the days of their lives, walking in the spirit of faith and humility and guided by the blessings coming through the gift of the Holy Ghost.

TEACHER

BY GENEVA HALLADAY

*I nurture a garden
filled with children,
blossom faces raised to Christ.
May I root deep each heart
in the good, rich soil of Faith,
water well with the Word of God,
warm in the sunshine of Christian Love.
Then, watch them grow
beyond the bounds of earth
into Eternal Life.*

FAITH

BY ROWENA JENSEN BILLS

*Oh, leave tomorrow's needs to Him who knows
Our deepest longings, sacred dreams; who shields
The smallest sparrow's wing and calmly yields
Four seasons for all nature's growth; whose rows
Of patterned spruce and fir emit the glows
A sunset brings; who gently nurtures fields
And beast; who calms the wind that wildly wields
Its blast; who warms the snow, that water flows.
His wisdom knows no bounds, his grace no length.
His love envelops all within his strength.
Infinite glory shines in holiness—
Extends its rays through all he does possess.
His crown he shares, his palaces he gives
To those who know with no restraint, he lives!*

SUMMER PAINTER

BY GEORGIA MOORE EBERLING

*When Summer paints,
she flings the colors
on her canvases,
mauve mountains,
ice-blue cliffs,
and jasper hills
loom large against
a pale, translucent sky.*

*Puff clouds are white,
so white they must reflect the light
that never yet was seen
on land or sea.*

*She limns the prairies
and the closed-in fields
in emerald and aquamarine,
then splashes gold and russet,
tawny cream, with buff and citron
where the wild flowers bloom.
Shadows chiaroscuro and dove-gray are contrast. . . .
Shadows can be lovely, too,
when Summer paints.*



GEORGE Q. MORRIS

1874 - 1962

BY M. ELMER CHRISTENSEN
STAKE PRESIDENT, WINDER STAKE
FORMER MEMBER YHMA GENERAL BOARD

*The Church
mourns his passing*

Elder George Q. Morris learned the price in toil required to polish a stone. This was his trade as well as that of his father. When his life came to a close on April 24, 1962, at the end of eighty-eight years, his friends and admirers suddenly recognized the sheen and polish this man had imposed by toil of heart and mind upon his rock-firm character. The price of that polish came high, and time with faith has given it an eternal lustre.

Like Paul of old, it can honestly be said of Elder Morris that he fought a good fight, finished his course, and kept the faith. Every day of his life he strove patiently and determinedly for improvement in his own life and that of his first love—the youth of the Church. Elder Morris won the respect and admiration of every person he met, and his name is regarded reverently in homes throughout modern Israel.

He was a man of many virtues, best enumerated by President David O. McKay following his passing, as follows: "Every page in his book of life proves Brother Morris to be kind, considerate, obliging; of even temperament, yet always steadfast to the truth, and to what he believed was right; loyal to his friends, to his country, and to his God. Reverent towards all things sacred—permeated and inspired with the ideals of the Christ spirit, he was 'too magnanimous for vengeance, and too unselfish to seek his own ends.' Were I to name his outstanding virtue, I should say it was sincerity—the golden link that binds true hearts in friendship. Sincerity was one of the outstanding qualities that made George Q. Morris a friend."

Continuing his tribute, President McKay said: "Our departed brother was one of those great, unselfish souls who forget themselves for others, and win immortality. He was a man of high principles; clean in thought and in act. He was upright, straightforward, ever ready to defend the right, and equally prompt to denounce the wrong. During his long career, he was dependable in business, consistent in religion as in all his acts. He was rich in inheritance, superior in achievement, indefatigable in service, true and devoted as a husband and father; faithful to every duty and appointment assigned to him; a true Latter-day Saint."

His courteous manners and kindly spirit won the hearts of all who knew him and revealed the dignity and serenity of his inner self. He possessed a subtle sense of humor which brightened many a

festive occasion with an air of wholesomeness.

Elder Morris will be remembered for a variety of accomplishments. The missionary companion will recall the earnestness of his testimony, the persuasiveness and logic of his message. Few men could doubt the sincerity of his words or the firmness of his convictions.

The sportsman will remember his moral support and encouragement. He was a familiar figure at athletic events and enjoyed the vigor and skill of clean contest. In his honor, a recreation and multiple-unit ball park was named, constructed in Salt Lake City, largely through his motivation and effort.

As a presiding officer, Elder Morris will be remembered for the preciseness and dispatch of his leadership, for he was a tireless worker and inspired his associates to excellence in performance of their assignments.

Scouting felt the touch of his wisdom and enthusiasm. Boys and men in a myriad of settings in camps, meetings, and outings partook of his wisdom and were blessed by his counsel. Elder Morris maintained active interest in the Boy Scouts of America at several levels of leadership, being a national committeeman representing the Salt Lake Council, vice-president of Region 12, and a member of the National Council. He was awarded the Silver Antelope for service to boys by Region 12.

A courageous folk of days gone by that he loved most dearly came alive as he persevered in reviving the sacrifice and struggle of Saints and pioneers building a heritage for an illustrious future Zion. He was familiar with their trails and landmarks over a wide area of the West. From the forgotten characters of the script of Deseret on a tombstone of his kin in a Cedar City cemetery to the lookout point atop Big Mountain, he took pride in helping travelers appreciate their significance.

For several years, he served as chairman of the "This Is the Place" Monument commission and with others had charge of the erection of the monument bearing that name at the mouth of Emigration Canyon, overlooking the Great Salt Lake Valley.

A *Deseret News-Salt Lake Telegram* editorial of April 24, 1962 includes this relevant comment: "This man who so cherished the lessons and strength of the past, looked, also, to the present and the future. He spent most of his life working with the guardians

of tomorrow—the youth of the land and particularly the Church."

He was a capable businessman who commanded the respect of the competitive community he served. For many years, he carried on the business of his father, Elias Morris & Sons Company. In addition, he was vice-president of Prudential Federal Savings and Loan Association and a member of the Salt Lake City Chamber of Commerce.

Many weary and disheartened travelers were helped on their way because of his sense of kindness and service. For several years, he was an officer, including president, of the Travelers Aid Society.

Elder Morris was a welcome guest in homes throughout the land. He knew people well and was keenly aware of their problems, desires, and needs. This background and experience unquestionably motivated his constant, urgent appeals for greater service to the individual boy and girl.

Since he loved and knew the youth of the Church so well, it was quite natural that his lot should be prominently cast with them. Many choice years of his life were given to the cause of youth and the Mutual Improvement Association. In a sense, Elder Morris exemplified the end product of that great movement, for he caught the spirit of its founding purpose as a member in his early life and at the age of thirty became a stake superintendent. As its Church-wide leader for eleven years, he had occasion to meet the youth and their leaders in practically every stake throughout the Church. General board members who served with him will recall his apparent inexhaustible energy. He could travel for several hours, preside at a series of exacting meetings in which he took a major part, visit informally with friends and members, and return to his home in the early morning hours. This demanding routine continued almost weekly, with the intervening days spent in intensive planning sessions and in meeting obligations in a variety of community and business projects.

Under the leadership of Elder Morris, the Mutual Improvement Association greatly expanded and intensified its activities. The Boy Scout program was more closely integrated into the Mutual Improvement Association, and the work of allied youth organizations of the Church were more intimately co-ordinated.

The cultural, social, and athletic programs were expanded and adapted (Continued on page 470)

To Conviction's End

People, locale, and events in the following account are factual. The posterity of Otto and Anna Bergener is numerous in Utah, Idaho, and throughout the nation.

Otto's heart quickened its beat as he neared the banks of the Elbe. The marshy, pungent odor of wet earth was perfume to his nostrils, and he drew the air into his lungs in great, hungry gulps. Maybe today he would be lucky enough to see one of the larger vessels coming up the river. At the thought, he broke into a run.

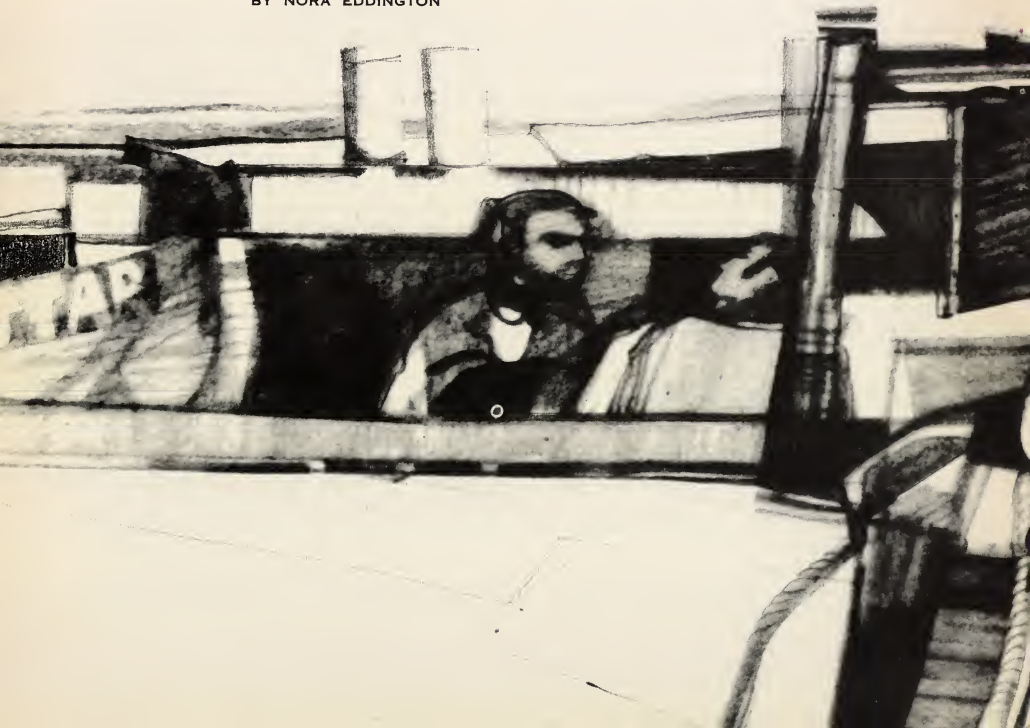
Otto, born and reared in Berlin, was the loved son of a well-to-do German family. Keen of mind, meticulous of habit, he was a brilliant student with a wide range of talents and interests that held great promise of eventual success and recognition in his homeland.

Though small of stature, the intense life which radiated from his face, the light of intelligence in his deep brown eyes, and the inherent pride of his carriage set Otto apart in any group.

For Otto the river docks held a strange and compelling fascination. His heart yearned to follow the ships on to the ocean and hence to the vast, dreamed-of countries he longed so much to visit. Today he had taken leave of his books to visit this, his favorite, of all retreats.

(Continued on page 478)

BY NORA EDDINGTON





WE DINED WITH GEORGE BERNARD

S

H

BY LEAH D.
WIDTSOE

George Bernard Shaw delivered an address on "The Future of Political Science in America" on April 11, 1933. Later that year it was printed in book form under the title *The Political Madhouse in America and Nearer Home*. In the lecture Mr. Shaw told the Americans what he thought of their political outlook in no uncertain nor flattering terms. But during the talk he spoke very favorably of Brigham Young who he said would become immortal in history as an American Moses by leading his people through the wilderness into an "Un-promised Land where they founded a great city," built homes, schoolhouses, colleges, and temples in the great American desert.

At that time we were living in England where my husband, the late Dr. John A. Widtsoe of the Council of the Twelve, was presiding over the European missions of the Church. We were very much interested in Mr. Shaw's comments which were always quoted by the press in great length.

I was particularly interested in his comments on my grandfather, Brigham Young, as the book, *The Life Story of Brigham Young*, which I had co-authored with my mother, Susa Young Gates, had been printed three years

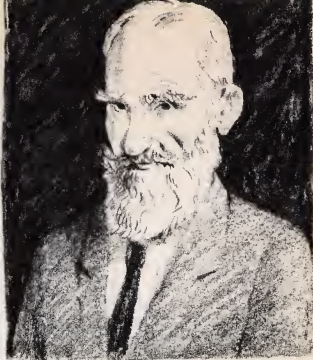
before by large publishing houses in both New York and London.

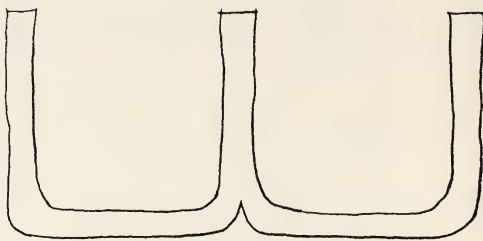
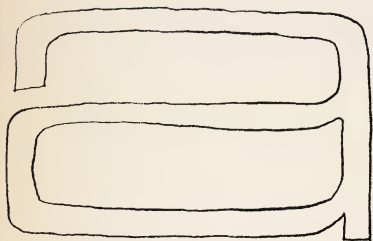
One day I said to my husband, "I think I'll write to Mr. Shaw, telling him of Mother's book, and if he is interested, I would like to present him a copy."

"Save your time and your effort," my husband replied, "for his secretaries may think it of no consequence to such a busy man; and if you did send him a copy, it would probably find a resting place in his wastepaper basket."

Then my husband toured the continent on a farewell visit to the missions. We were going home. In Dr. Widtsoe's absence I thought more of the copy of the book for Mr. Shaw. I decided to write him. But when the letter was written, what was his address? I searched the telephone directory, the registry of London, and every conceivable source of information, but no "George Bernard Shaw" could be found. Somewhat discouraged, I told the young man who had charge of our Information Bureau of my dilemma, and asked his aid. The days passed and he had to admit that GBS evidently didn't exist—in London.

"Frank," I finally said, "if you can find his address and if I get an affirmative reply to my letter, I'll take you with me to deliver





the book.”

In two days I had the address. So off went the letter.

In my rush of trying to get our affairs in shape for our return home, I had almost forgotten that I had written the letter. If I thought of it at all, I decided that my husband was right—the letter had found a resting place in Mr. Shaw’s waste basket.

But about ten days later, a young elder from our outer office knocked on my door saying that a man was there waiting to see me. The card the elder gave me bore the name:

Bernard Shaw
Ayot St. Lawrence
Welwyn
Herts.

“I’ll see this man. Show him in.” As I opened the door, there stood Mr. Shaw, tall, straight in posture, slender, with white hair and beard, piercing gray eyes, and a rather inquisitive look on his face.

I put out my hand saying: “Now, aren’t you a nice young man to come and call on me like this?”

He smiled and said, “Well, I wanted your book, and I wanted to see what you looked like.”

With this he laughed and came into the room, sat down, and did we visit! One hour and a half of the most interesting conversation! First he wanted to know about my grandfather. Did I know him? What kind of man was he, anyway? Did the book tell about his life at home or did it just slide that off? Then he wanted to know what we were doing in England, how long we had been there, why were we going home, and many more questions about our work in general. I was able to tell him much about our Church activity. I must have made a remark about the number of converts we had had in Great Britain the previous year. I remember his answer so well. He said:

“You know, Mrs. Widtsoe, I am not very much interested in the number of converts you make, but I am interested in the number you keep in your Church. How many of them remain active?”

It was a most searching and pertinent question.

I told him of my husband’s attainments in the field of education.

Mr. Shaw said, “Oh, dear, I am afraid he’s got too much education. Isn’t he too well-educated?”

“No,” I defended. “He is a scholar and a gentleman, and I know you would like him.” Then I went on, “But I know what you think of education, Mr. Shaw.”

“How do you know what I (Continued on page 475)

*See the author’s “I Remember Brigham Young,” June 1961 Era, page 384.

If you had to identify what you felt was the greatest sin or wickedness of all time, what would you pinpoint? The well-read Latter-day Saint should not have too much difficulty with this question. Strangely enough, there seems to have been little violence associated with this crime, if it can be called a crime. A simple request which seemed a reasonable reward for a great service was its essence. After having presented, what to him was a magnanimous offer to save the souls of all men, Lucifer said "... wherefore give me thine honor." (Moses 4:1.) God the Father knew such a reward to Satan would destroy the free agency of man. It would make eternal exaltation impossible. Jesus presented an offer which was just the opposite. He proposed, "... Father, thy will be done, and the glory be thine forever."

The Savior began his selfless service in the pre-mortal existence. From the beginning he channeled a total dedication of his power and talents to the spiritual growth and welfare of all mankind. In mortality this led to the voluntary offering of his life on the cross.

Every recorded act and thought of the Savior was "turned-out" to us, his spiritual brothers and sisters, and to God our Eternal Father. Even at the tender age of twelve, he chided his distressed mother for not understanding the basic orientation of his life, "How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2:49.)

In contrast, we find Satan was totally and hopelessly "turned-in." Scripture says, "And he became Satan, yea even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, . . ." (Moses 4:4.)

So incompatible with the gospel plan was such a selfish attitude that the devil and his hosts were cast out from the presence of the Father and Son forever.

The struggle to turn man "in" towards himself, as Satan would have it, or "out" to others, as the Lord desires, rages more violently today than ever before. Upon the choice we make in this respect will rest our future in the eternities. The devil tries to turn us "in" with false visions of happiness which are based on self-indulgence, sensuousness, and sin. He promotes, and skilfully so, every form of selfishness, deceit, materialism, and covetousness imaginable.

The real basis for joy and exaltation are just the opposite. The Lord said, "... If any man will come after me, let him deny himself, and take up his cross, and follow me.

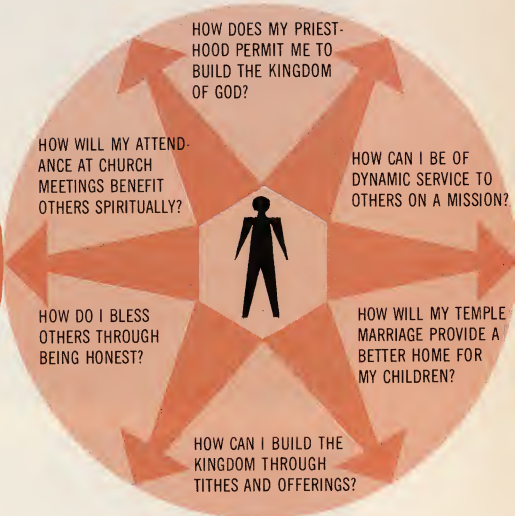
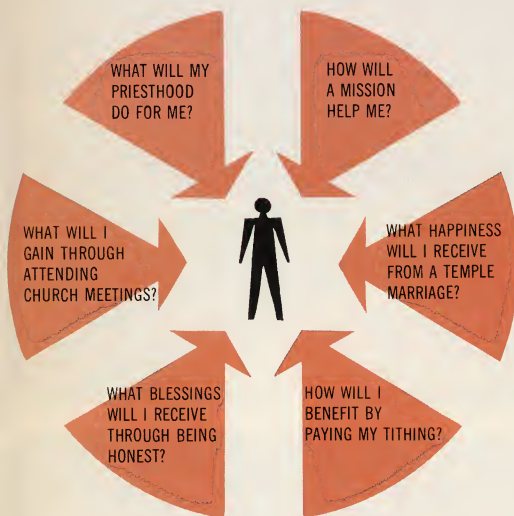
"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. . . . And whosoever shall exalt himself shall be abased; . . ." (Matthew 16:24-25, 23:12.)

One who is "turned-in" is much concerned with the acquisition of the honors which men can bestow, with material possessions, and with the experiencing of lustful pleasures. He sees little wrong with "getting something for nothing." He spends much time and energy seeking personal gratification. We must admit that at times and in varying degrees, most of us succumb to "turned-in-ness." Perhaps we do not do our share of household work. Some of us may go into debt for a personal luxury item, making it necessary for others in the family to do without some necessities. There may be a strong undercurrent of desire for glory and acclaim in our Church service. Some may feel that Sunday should be a day when they should have no obligations but be allowed to spend their time for their own amusement. Constant gossiping, complaining, being over-sensitive to slights and hurts, or being quarrelsome are signs of being "turned-in."

Those who are "turned-out" give of themselves freely for the purpose of bringing growth and happiness to others and honor to God. They have a feeling of joy when sacrificing in the service of their fellow men. This life orientation motivates them to be kind and helpful in the many seemingly unimportant contacts they make in daily life. A classic example is the individual sacrifice made in the missionary program

CONDUCTED
BY THE
UNIFIED
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SCHOOL
SYSTEM

Are You Turned . . in or out . . ?



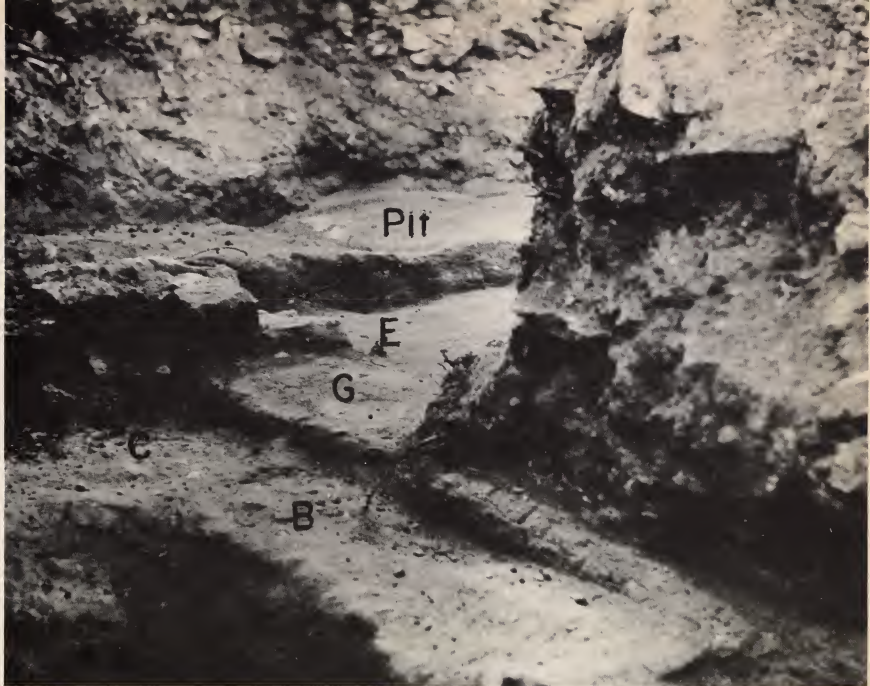
of the Church. Uncounted man-hours and millions of dollars are donated annually for the purpose of bringing the joy of the gospel to others.

Teachers who would be worthy disciples of the Master Teacher must follow his example and try to turn the life orientation of their students out. They will not appeal for loyalty and dedication in building up the kingdom of God by constantly pointing out to the students the personal benefits a certain pattern of life holds for them. The teacher will, rather, stress how our beliefs, actions, and lives can benefit others who come into contact with us.

As a matter of everyday application of this frame of reference, the teacher might stress the need for a student to support a certain well-qualified candidate for a student body office rather than to seek the office for one's own glory. Instead of just tolerating him, a truly religious person would put himself out to be

kind and understanding to a physically or mentally handicapped person. Young people would be urged to attend classes and activities in the auxiliaries with the purpose of contributing to them through participation and attentiveness, rather than expecting the teacher to be wholly responsible for their success.

Adult members of the Church would be urged to apply themselves more diligently to missionary work or to the fellowship program which follows. The businessman would be urged to increase the measure of service he gives instead of being only concerned with making money. The worker would, at times, go beyond his expected labor assignment so that his employer could expand his plant or business and thus give employment to others. The mother would give freely of herself to her family, rather than seeking and oversteering those interests which she finds personally inviting. *(Continued on page 474)*



1. A view down into the temple well showing the irregular stones in upper parts and the very regular cut and fitted stones which begin at the same level as the floor of temple basement.



2. The southeast corner of the temple, taken from the north-east. The letters A, B, and C, mark impressions in clay of foundation stones; letters D and E mark impressions in clay of the pier. F marks the masonry construction part of the pier. Area marked "pit" is a depression containing lime plaster.

THE BEGINNINGS OF EXCAVATION AT THE NAUVOO TEMPLE SITE

BY DEE F. GREEN
PROJECT FIELD SUPERVISOR

Archaeology in the LDS Church is taking on a new dimension this summer because of the excavation of the Nauvoo Temple site. Archaeology, in the New World at least, is traditionally thought of as the investigation of the aboriginal inhabitants of this hemisphere by uncovering their material remains. At Nauvoo, however, we are using archaeological techniques to recover the material remains of pioneer times, but they are remains that can be checked and amplified by the written records of the period.

To put it another way, archaeology is testing the written record in order to verify certain details about the construction of the temple itself as well as details about the material culture of the Mormon people responsible for its erection.

Under a research contract with the Church, Southern Illinois University on June 15 will begin the first stages of the excavation. Dr. Melvin L. Fowler, university archaeologist, with a crew of students and laborers will direct the excavation.

Preliminary studies were conducted by Dr. Fowler during December 1961 at which time he was able to locate four of the original pilasters in the south wall and parts of the east wall as well as obtain a good picture of the stratigraphy. Stratigraphy refers to the various vertical layers of soil and debris which in a sense outline the history of the site; for example, we will begin working on the top layer which consists of soil and rubble that has accumulated on the site

since the temple's destruction. This layer is followed by a heavy concentration of rubble deposited at the time of the structure's destruction following a tornado in the early 1850's. Under this layer is a deep ash deposit representing the fire of 1848. And finally on the bottom is the original dirt floor of the temple.

As we continue to dig through the various layers we will be constantly alert for all artifacts which will give us clues not only to the method and detail of the temple's interior and exterior construction, but also to the way of life of the early Mormon settlers. Broken pieces of pottery, metal objects such as nails, buttons, and tools, burned or charred wood and cloth along with the other artifacts recovered, will provide insights into early pioneer life.

Another interesting aspect of the work will be our attempt to locate the original spot on which the baptismal font stood, if not remains of the font itself. Some descriptions of the font exist; an artist's sketch gives additional information [see Dr. Stanley Kimball's article and pictures in the July Era], and our job is to confirm or alter these descriptions to the extent possible through recovery of as much of the original font as may still lie buried beneath our excavation.

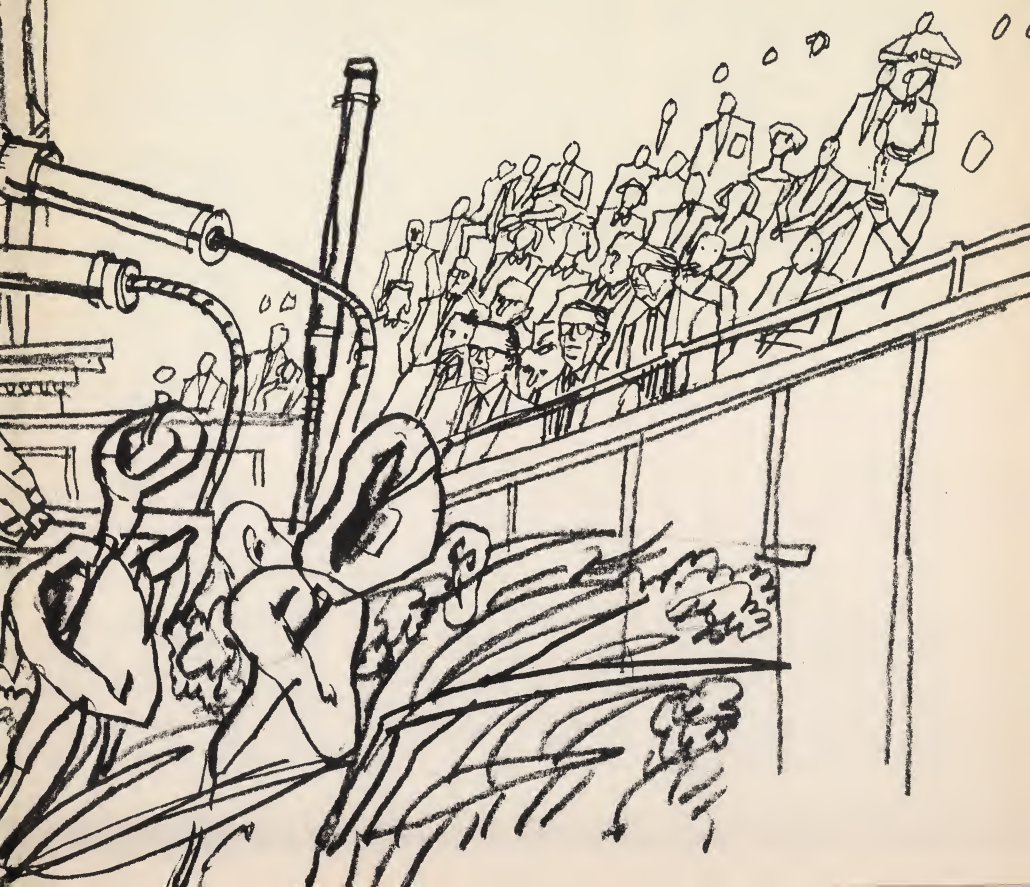
By September when the excavation will be complete, we hope to have exposed to public view many of the interesting details about the temple itself as well as artifacts representing the culture of this important period in LDS history.

132nd ANNUAL GENE



RAL CONFERENCE

seen and heard
in many lands





Friday Morning Session,
April 6, 1962

THE DIVINE CHURCH

President David O. McKay

One hundred and thirty-two years ago today a group of men and women, in obedience to a commandment of God, were assembled in the house of Mr. Peter Whitmer, Sen., for the purpose of organizing the Church.

It was just a group of friendly neighbors, unknown to anyone beyond the countryside in which they followed their daily vocations. A good picture of the moral and economic atmosphere of the neighborhood may be surmised from the following introduction of one of the citizens: Joseph Knight, Sen. "owned a farm, a grist mill and carding machine. He was not rich, yet he possessed enough of this world's goods to secure to himself and family, not only the necessities, but also the comforts of life. . . . He 'was . . . a sober, honest man, generally respected and beloved by his neighbors and acquaintances. He did not belong to any religious sect, but was a believer in the Universalian doctrine.' The business in which Joseph Knight, Sen., engaged, made it necessary at times for him to hire men, and the Prophet Joseph was occasionally employed by him. To the Knight family, . . . the young Prophet related many of the things God had revealed respecting the Book of Mormon, then as yet, to come forth." (DHC 1:47.)

Of such ordinary, rural men and women was the group composed who assembled in Peter Whitmer's house in Fayette, Seneca County, New York, a century and thirty-two years ago today.

Means of communication were primitive—seven years before the telegraph would be known. The only light in the house after dark would be furnished by candle, perhaps by kerosene lamp. The electric light globe would not be known for forty years. Sixty years—almost a lifetime—before the automobile would be used! And the airplane existed only in the realm of imagination. Yet one year before the organization of the Church, under the inspiration of the

Lord, Joseph Smith had written:

" . . . a marvelous work is about to come forth among the children of men." (D&C 4:1.)

There is no evidence that such a statement had ever before been made by an obscure lad, and if it had, it would have passed into obscurity with the boastful pretensions or imaginations of its author. Just as the anticipated, foolish aspirations of "Darius Green and his flying machine,"—"I am not sure whether I am right on that, but that is as I remember it as a boy—who spoke disdainfully of the man who had made "wings of wax" that would not stand "sunshine and hard whacks," and who boastfully said: "I shall make mine of leather, or something or other."

I mention that merely to emphasize the fact that a Church to become a "marvelous work and a wonder" must contain those elements of truth which find lodgment in the human mind, which in honesty recognizes and loves truth wherever or whenever it is found.

It is true that over a century ago, when men heard that a young man claimed that God had revealed himself, they mocked him, and in doubt turned away from him just as in the beginning of the Christian Era wise and able men in Athens turned away from a lonely little brown-eyed man who challenged much of their philosophy as false and their worship of images as gross error, yet the fact remained that he was the only man in that great city of intellectuals who knew by actual experience that a man may pass through the portals of death and live—the only man in Athens who could clearly sense the difference between the formality of idolatry and the heartfelt worship of the only true and living God. By the Epicureans and Stoics with whom he had conversed and argued, Paul had been called a "babbler," a "setter-forth of strange gods;"

"And they took him, and brought

him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest is?

"For thou bringest certain strange things to our ears: we would know therefore what these things mean." (Acts 17:19-20.)

"Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD, Whom therefore ye ignorantly worship, him declare I unto you." (Ibid., 17:22-23.)

Today, as then, too many men and women have other gods to which they give more thought than to the resurrected Lord—the god of pleasure, the god of wealth, the god of indulgence, the god of political power, the god of popularity, the god of race superiority—as varied and numerous as were the gods in ancient Athens and Rome.

Thoughts that most frequently occupy the mind determine a man's course of action. It is therefore a blessing to the world that there are occasions such as this, which, as warning semaphores, say to mankind: *In your mad rush for pleasure, wealth, and fame, pause and think what is of most value in life.*

What fundamental truths, what eternal principles, if any, were associated with that little group which assembled one hundred and thirty-two years ago?

The first was *Man's Relationship to Deity*. For the first time in eighteen hundred years, God had revealed himself as a Personal Being. The relationship of Father and Son had been established by the divine introduction: "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

Those who were baptized into the Church that day in April 1830 believed in the existence of a Personal God; that his reality and that of his Son

Jesus Christ constitute the eternal foundation upon which this Church is built.

Commenting upon this eternally existent, creative power of God, Dr. Charles A. Dinsmore of Yale University, in *Christianity and Modern Thought*, aptly says:

"Religion, standing on the known experience of the race, makes one bold and glorious affirmation. She asserts that this power that makes for truth, for beauty, and for goodness is not less personal than we. This leap of faith is justified because *God cannot be less than the greatest of his works, the Cause must be adequate to the effect.* When, therefore, we call God personal, we have interpreted him by the loftiest symbol we have. He may be infinitely more. He cannot be less. When we call God a Spirit, we use the clearest lens we have to look at the Everlasting. As Herbert Spencer has well said: '*The choice is not between a personal God and something lower, but between a personal God and something higher.*'"

"My Lord and my God" was not merely a spontaneous, meaningless exclamation of Thomas when he beheld his Risen Lord. The Being before him was his God. Once we accept Christ as divine, it is easy to visualize his Father as being just as personal as he; for Christ said, "... he that hath seen me hath seen the Father..." (John 14:9.)

How boastful, how unfounded, is the brazen declaration of communism that "there is no God," and that "Religion (the church) is but an opiate!"

Faith in the existence of an Intelligent Creator was the first element that contributed to the perpetuity of the Church, the everlasting foundation upon which the Church is built.

The second cornerstone is the *Divine Sonship of Jesus Christ*. The gospel teaches that Christ is the Son of God, the Redeemer of the world. No true follower is satisfied to accept him merely as a great teacher, a great reformer, or even as the One Perfect Man. The Man of Galilee is not figuratively, but *literally* the Son of the Living God.

A third principle which contributes to the stability of the Church and which impressed not only that little group, but millions since, that a great and marvelous work was about to come forth, is the *immortality of the human soul*.

Jesus passed through all the experiences of mortality just as you and I. He knew happiness. He experienced pain. He rejoiced as well as sorrowed with others. He knew friendship. He experienced also the sadness that comes through traitors and false accusers. He died a mortal death even as every other mortal. As his spirit lived after death, so shall yours and mine.

A fourth element which contributed to the perpetuity of that little group was the *Cherished Hope for the Brotherhood*

of Man. One of the two great general principles to which all others are subsidiary is this: "... love thy neighbour as thyself," (Matt. 19:19) and correlated with it, the promise: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." (*Ibid.*, 25:40.)

The gospel bids the strong bear the burdens of the weak, and to use the advantages given them by their larger opportunities in the interest of the common good that the whole level of humanity may be lifted, and the path of spiritual attainment opened to the weakest and most unlearned as well as to the strong and intelligent.

The Savior condemned hypocrisy and praised sincerity of purpose. He taught that if the heart be pure, actions will be in accord therewith. Social sins—lying, stealing, dishonest dealings, adultery, and the like—are first committed in thought.

"Sow a thought, reap an act,
Sow an act, reap a habit,
Sow a habit, reap a character,
Sow a character, reap an eternal destiny."

—E. D. Boardman

Jesus taught that an unsullied character is the noblest aim in life. No man can sincerely resolve to apply to his daily life the teachings of Jesus of Nazareth without sensing a change in his own nature. The phrase, "born again," has a deeper significance than many people attach to it. *This changed feeling may be indescribable, but it is real.* Happy the person who has truly sensed the uplifting, transforming power that comes from this nearness to the Savior, this kinship to the Living Christ.

Resistance is necessary along with obtaining a sense of the real divinity. There should be developed also the *power of self-mastery*. Someone has said that when God makes the prophet, he does not unmake the man. I believe that, though being "born anew," and being entitled to new life, new vigor, new blessings, yet the old weaknesses may still remain. The adversary stands by, ever eager and ready to attack and strike us at our weakest point.

Take, for example, the incident of Jesus on the Mount of Temptation. After he had passed through the ordinance of baptism to fulfil all righteousness, after he had received the commendation of the Father and the testimony from on high that he is the Beloved Son in whom the Father is well pleased, the tempter was there ready to thwart, if possible, his divine mission. At his weakest moment, as Satan thought, when his body was famished by long fasting, the Evil One presented himself, saying, "... If thou be the Son of God, command that these stones be made bread." (Matt. 4:3.) Though his body was weak, his spirit was strong, as he answered: "... It is written, Man

shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (*Ibid.*, 4:4.)

With unwavering strength, Jesus withstood the tempter's taunts and promises that followed, and triumphantly demanded, "... Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (*Ibid.*, 4:10.)

So it is with each of us in our daily resisting of the tempter. He will make his appeal to what may be our weakest point of resistance. His strongest strain will be on the weakest link in the chain that binds our character. It may come in the form of yielding to habit, tendency, or passion which we have indulged for years. It may be a desire for the old pipe or the cigaret which we determined, if we were sincere, to put aside when we entered the waters of baptism. And when that longing comes, after we are in the Church or kingdom, in that moment when temptation comes, we may say to ourselves, "Though I intend to throw it aside, I will take it only once more—this once will not count." That is the moment of resistance when we should say, as Christ, "Get thee behind me."

This power of self-control in regard to our bodily longings, satisfying the passions, applies to every member of the Church of Christ. In some way, the Evil One will attack us; some way he can weaken us. In some way, he will bring before us that which will weaken our souls and will tend to thwart the true development of the spirit within, the strengthening and growth of the spirit, which time cannot kill, which is as enduring as the Eternal Father of the spirit. And the things which will tend to dwarf this spirit or to hinder its growth are things which members of the Church are called upon to resist.

One hundred and thirty-two years ago the Church was officially organized with six members. It was unknown, and, I repeat, would be known only to the extent that it contained and radiated those eternal principles which harmonize with the eternity of its Author, and only thus could it become a great and marvelous work.

Today there are branches of the Church in many parts of the world. As the effulgent light of a glorious sun gladdens the surface of the earth by day, so the Light of Truth is entering into the hearts of many honest men and women throughout the world.

The marvelous progress that has been made in transportation and communication makes it possible for the promulgation of the truths of the restored gospel to be made known to the children of men everywhere on the face of the globe. It is possible for millions in America, Europe, Asia, Africa, and the islands of the sea not only to hear, but

in many instances to see what you are doing as members for the gospel of truth.

To all members, and to our Father's children everywhere, we declare in all sincerity that God lives! As sure as the light of the sun shines upon everything on the physical earth, so the radiance that emanates from the Creator brightens every soul that comes into the world of humanity, for it is in him that we "live and move and have our being." All of us, therefore, should make him the

center of our lives.

Jesus Christ his Beloved Son also lives and stands at the head of the kingdom of God on earth. Through him the eternal plan of the gospel has been given to man and restored in its fulness to the Prophet Joseph Smith. Through obedience to the principles of the gospel, we may become partakers of his divine Spirit, as Peter of old, after two and a half years of association with the Redeemer, testified. (See 2 Peter 1:4.)

In the words of President John Taylor:

"Go, ye messengers of glory;
Run, ye legates of the skies;
Go and tell the pleasing story
That a glorious angel flies;

"Go, to all the gospel carry;
Let the joyful news abound;
Go till every nation hear you,
Jew and Gentile greet the sound.
Let the gospel echo all the earth around."

I pray in the name of Jesus Christ.
Amen.

REVELATION: YESTERDAY AND TODAY*

*President Henry D. Moyle
of the First Presidency*

How often in the history of the world has a people been brought to its spiritual inheritance through the endurance of bitter experiences? Trial accompanied the move of Israel out of Egypt after four hundred years of bondage, and just as surely as trial accompanied Israel, it accompanied our forefathers to the pastures of these mountain valleys where his work might the better unfold after seventeen years of intense persecution in New York, Ohio, Missouri, and Illinois, and the crossing of the plains to Utah.

There is a repetition in the restoration of the Church today of most all that has gone before. Since the restoration of the gospel in 1830, God's dealings with his children here upon the earth reflect a high degree of uniformity throughout as we compare the present with every prior generation of the gospel. And this similarity is striking in two major aspects: first, persecution, and second, revelation. His people have all been tried in adversity in all generations. Persecution has continued, and why should not revelation be kept equally current?

Can we say with the existing churches of the world, the heavens are closed, there is to be no further revelation since John completed the book of Revelation? We know and bear witness to the world that the survival of our faith in God is dependent upon present-day direction from God. How impotent is man when he is left alone with only the revelations of the past? Without present-day revelation the very foundations upon which this Last Dispensation of the Fulness of Times was built would crumble. There can be no fulness of the gospel without revelation, now or ever.

Would that the words of the Savior to Peter and his other apostles were understood by the world. To understand them would be to know that the true knowledge of God must rest upon

current revelation. We all remember Peter's answer to the Savior's question in Matthew 16: "... But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:15-17.)

Peter was divinely appointed to receive revelation for the Church as long as God retained him head of the Church. He was persecuted until he became a martyr. Peter was followed by John after Peter's death. Thereafter, God gave his revelations to John as head of the Church. The last book of the New Testament contains the revelations given to John. John was banished to the Isle of Patmos after being persecuted before these revelations were given.

Paul says to the Ephesians, recorded in Ephesians 2, that the Church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

"In whom all the building fitly framed together groweth unto an holy temple in the Lord." (Eph. 2:20-21.)

Jesus Christ, the chief cornerstone, asserts his leadership and directs his Church through the revelations of his holy mind and will to his servant the prophet, the head of his Church, the presiding high priest here upon this earth today. If revelation were to cease, why should not the death of Christ have been the critical turning point rather than the translation of John, the last of the apostles? Why was it necessary to continue revelation to the apostles after the ascension of Christ?

The office of a prophet is to prophesy. How can a prophet truly prophesy without revelation? Why should Paul have emphasized the necessity for apostles and prophets in the Church if there were to be no further prophecy? These

questions leave the inquirer in a quandary if he at the same time denies the possibility of revelation. When revelation from God ceases, apostasy sets in—man is left to stand alone. The surest of all declarations of apostasy is to declare the heavens are closed and revelation from God to man has ceased. We proclaim to the world this statement is a self-evident truth.

Is today and its problems so simple that we need no help from heaven? We know that God is omnipotent. Why should he close the heavens for us forever after the translation of John and fail to give to his children on earth the benefit of his unlimited power contrary to the past history of his help to mortal man?

History repeats itself. I quote from an author discussing Moses and his people:

"There has never been another nation in human history with which one person was so essentially identified and to whom its institutions could be so graced. What a remarkable place then this leader and lawgiver holds in Biblical history."

Joseph Smith's position is entirely comparable to Moses' in the founding of the Church in this Dispensation of the Fulness of Times. He and his people suffered persecution in many instances as severe and intense as that suffered by ancient Israel while under Egyptian rule and later in his forty years of wandering in the wilderness. Joseph Smith suffered persecution from the age of fifteen to the age of thirty-eight when he was martyred. He sealed his testimony with his blood. Sometimes it is said we hear too much about Joseph Smith. As Moses in his day, Joseph Smith today personifies the revelations of God given him to direct the founding of his Church and kingdom upon the earth today.

In May 1844 Josiah Quincy, former mayor of the city of Boston, and his cultured friend, Dr. Charles Francis Adams, son and grandson respectively

*Address delivered Sunday morning, April 8.

of two Presidents of the United States, spent two days with Joseph Smith in Nauvoo. In a book entitled, *Figures of the Past* which Mr. Quincy subsequently published, he wrote as follows:

"It is by no means improbable that some future textbook, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: JOSEPH SMITH THE MORMON PROPHET."

Yes, Joseph Smith was able to confound the wise, to astonish the learned, and to outmarvel the great. Can any sincere truth-seeker in the field of religion conscientiously decline to make a thorough study of the teachings and accomplishments of Joseph Smith? Let every honest investigator find the truth for himself.

Yes, Joseph Smith is a true prophet of God. This I humbly testify.

Joseph Smith must continue to be recognized by the Church and the world to be the modern-day lawgiver by which the gospel of Jesus Christ was restored to the earth in its pristine purity. The Lord has promised that his work and his Church would never again be taken from the earth or given to another people, but that it would grow and expand until it fills the whole earth. Note the significance of Daniel's inspired interpretation of King Nebuchadnezzar's dream in the second chapter of Daniel recorded:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44.)

Paul understood Daniel's interpretation just quoted when he wrote in his epistle to the Ephesians, recorded in the first chapter:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." (Eph. 1:10, 17.)

How can God set up a kingdom in the latter days when the kingdoms of the earth are to be destroyed without revealing the time, the place, the instrumentality fixed and determined by him to accomplish his everlasting purpose?

I hope my listeners will bear in mind that God is dependent in large measure upon his children in the exercise of their own free agency to carry out his will

and to accomplish his purposes upon the earth.

How can God gather together all things in one, both in heaven and in earth in the fulness of times without calling and ordaining individuals to fulfill his divine decree? Amos, the ancient prophet, revealed to mankind an eternal truth as follows:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

The Lord has always so manifested himself in one way or another that his people, those who acknowledge him as their God and who lend obedience to his laws, should always know him. The Apostle John in his Gospel, wrote:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

We are his people today. He dwells

SUNSET

BY THELMA J. RYSER

*Have you ever seen the sunset
From the hilltop in the spring,
How it pours its golden drench
On housetop, wall, and wing?
As it fades so slowly
To ambers, then to reds,
It almost sounds a warning
For flowers to droop their heads.
Then it sinks quite lazily
Beyond the waters blue,
And all we have at evening
Is heaven's lovely hue.*

among us. This I know. And he is our Lord, our God. The Lord has not and does not leave us in darkness, and we know with Paul of old, that "... no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.) The Lord has provided the means by which we may receive the Holy Ghost and receive the witness of the Holy Ghost that Jesus is the Christ. We believe in baptism by immersion for the remission of sins. We believe in the laying on of hands after baptism for the gift of the Holy Ghost. "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof." (Fifth Article of Faith.)

Jesus Christ conferred his priesthood upon the apostles of old. Then Peter, James, and John as resurrected beings conferred the same priesthood which they had received from the Lord Jesus Christ upon Joseph Smith and Oliver Cowdery. The gift of the Holy Ghost has also been conferred upon hundreds of thousands of people, living and dead,

who received each for himself through the Holy Ghost the testimony that Jesus Christ is the Son of the Living God.

John in his Gospel leaves no doubt about the office of the Holy Ghost as a member of the Godhead. The Savior immediately before his ascension to heaven gave his disciples the following assurance: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.)

Brigham Young once said: "Let every man and woman know by the whispering of the Spirit of God to themselves whether their leaders are walking in the path the Lord dictates or not." (*Journal of Discourses*, Vol. 9, p. 150.)

It is, therefore, here that the right exists in every member of the Church to receive the witness of the Holy Ghost concerning that which the prophet of God reveals or which he prophesies is true. Brigham Young furthermore says: "We can tell when the speakers are moved by the Holy Ghost only when we ourselves are moved upon by the Holy Ghost. Therefore, it is essential that the membership of the Church be just as diligent in their faith as their leaders." (*Ibid.*, Vol. 7, p. 277.)

Through this gift, people throughout the world have received a testimony of the truth. How can he bless us in our time of distress and need without revealing his power, his will, his influence, his inspiration to us today? Would you rather believe that the heavens are closed? Should you rather rely alone on the wisdom and strength of men? We invite you to investigate to your complete satisfaction the claim made by the Prophet Joseph Smith that the heavens are open, the ancient gospel is once again brought to earth. Ponder over the following revelation of John in Revelation: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14:6.)

We give to the world a record of the fulfillment of this prophecy in the account of the restoration of the gospel through the instrumentality of the prophet Joseph Smith. We give you Joseph Smith's testimony to the world in part—his entire testimony is readily available to all who desire to know the truth. Joseph Smith, after reading in Holy Scriptures the following, went into the woods to pray: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

He prayed fervently as a boy, and as he prayed, he saw a pillar of light exactly over his head above the brightness of the sun. Continuing, Joseph

said: "When the light rested upon me I saw two Personages, whose brightness and glory defy all description. . . . One of them spake unto me, calling me by name and said, . . . to the other, *This is My Beloved Son. Hear Him.*" (Joseph Smith 2:17.)

Joseph Smith asked the personage which of all the sects was right and which he should join. "I was answered that I must join none of them for they were all wrong." (*Ibid.*, 2:19.) The truth concerning the churches of the world was then further explained. Joseph Smith was directed to await further revelation from heaven. A decade later, Joseph Smith, in obedience to direction from the Lord, organized the Church of Jesus Christ of Latter-day Saints on April 6, 1830 in the state of New York. He endured every trial, tribulation, and persecution imaginable until he was finally martyred, and, as I have said, he sealed his testimony to the world

with his blood. His work has stood the test of time stronger and more rugged and more certain now than ever before in spirit and in testimony.

Just what was Joseph Smith's final testimony to the world? "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father. . . ." (D&C 76:22-23.)

The innermost feelings of my heart today are not dissimilar to those of Paul as he stood before King Agrippa when Paul said to him: "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these words." (Acts 26:29.)

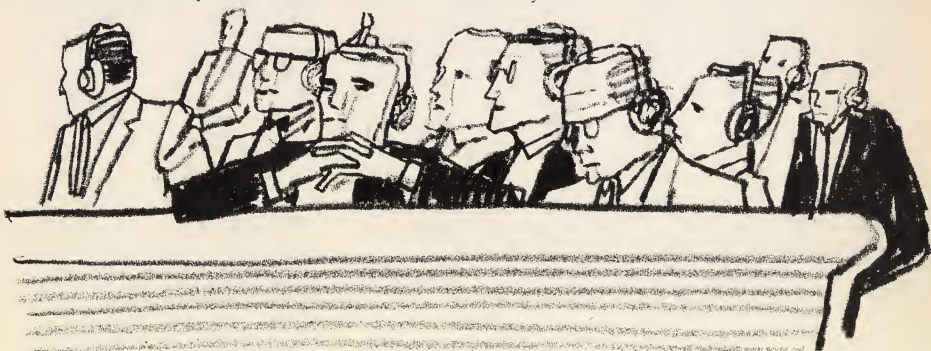
We are not in bonds today. We know

nevertheless that God has given to us the great plan of salvation whereby men through obedience can bring themselves back into the presence of God, saved and exalted eternally in his kingdom. We declare with Paul that "the gospel of [Jesus] Christ . . . is the power of God unto salvation." (Rom. 1:16.)

We call the world to repentance and charge the world with the responsibility of prayerfully and humbly seeking the truth, for the heavens are opened, and God will reveal unto mankind the truth.

Let me say with Paul, that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (*Ibid.*, 6:23.)

May he bless us all to the end that we may really know him through the gift of the Holy Ghost, I pray, in the name of Jesus Christ, our Redeemer. Amen.



"ARE THE LATTER-DAY SAINTS . . . CHRISTIANS?" *

President Hugh B. Brown
of the First Presidency

I pray for divine guidance as I humbly undertake to speak to this vast audience. May the Holy Spirit dictate what is said, and then it will be the truth, and may that same Spirit, which is the Spirit of truth, accompany the spoken word to our edification and blessing.

A brief explanation of our interpretation and acceptance of the most fundamental of all Christian doctrines may assist both friends and members to answer the recurring question: Are the Latter-day Saints, or Mormons, Christians?

We might with profit, and we hope with some interest, consider the question: What does it mean to be a Christian? The dictionary defines a Christian as one who follows the precepts and

example of Jesus Christ, or one whose life is conformed to the doctrines of Jesus of Nazareth.

Now we cannot, of course, this morning discuss, nor could we hardly enumerate the various saving principles of the gospel of Christ, but there is one doctrinal event which foreshadows and overshadows all other Christian doctrine. I refer to the atonement of Christ, and it would seem that this would be appropriate, as we approach the Easter time. "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Third Article of Faith.)

Faith in this one transcendent event, the most important in all history, is the enduring foundation upon which the

true Christian gospel is built. Upon it, the salvation of the whole human family depends. He who understands and accepts the full significance of the vicarious sacrifice of Jesus Christ and conforms to the principles and ordinances which that acceptance enjoins may be properly classified as a Christian. But there must be more than mere lip service; faith alone is not sufficient.

Jesus said: "Wherefore by their fruits ye shall know them.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7:20-21.)

What must one do to become a Christian or to be saved is an ancient and oft-repeated question which was answered by Peter, the apostle, on the day

*Address delivered Sunday morning, April 8.

of Pentecost, when through his powerful sermon the people were convinced and pricked in their hearts and cried out: "Men and brethren, what shall we do?" and the apostle said, "... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

Forgiveness on terms of repentance is a basic Christian principle. But is one saved by merely meeting these preliminary requirements? The Apostle Paul, in one of his dynamic letters, said, speaking of these principles: "... let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God," (Hebrews 6:1.)

And he adds that the work of perfecting the Saints (the people of the Church in former days were known as Saints) must continue "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;" (Ephesians 4:13.)

Salvation is a continuing, on-going process. It is eternally improving, achieving, becoming—yes, and overcoming. In some ways it may be analogous to education, which is a continuous process of overcoming ignorance. When is a man educated? When is a man saved? We believe a man is saved no faster than he gains knowledge for "the glory of God is intelligence." (See D&C 93:36.)

Is a man educated when he enrolls in college, or when he gets his bachelor's, his master's or doctorate? Yes, relatively, he is an educated man, but he still has a lifetime—an eternity, in fact, in which to pursue knowledge and truth. The highest reaches of life are but embryonic in the light of eternity, and man has every reason to hope that a future life will afford him full scope for larger and fuller achievement.

This Church, which bears Christ's name, has from the beginning uniformly taught that faith in the Lord Jesus Christ is the first saving principle of the gospel, but as the poet tells us, "Heaven is not gained by a single bound, but we build the ladders by which we rise, from the lowly earth to the vaulted skies, and mount to its summit round by round."

Faith must be confirmed and demonstrated by active acceptance of all the other principles and ordinances taught by him whose name is incorporated in the word Christian.

We do not claim to understand fully the atonement in all of its limitless scope and infinite blessing; but God has revealed enough detail concerning the need, purpose, and universal application of the atonement of Christ to justify the doctrine that the resurrection from

the dead is assured to all men.

John said: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

Eternal life and exaltation, however, made possible by the vicarious sacrifice of Christ may be progressively attained by man's voluntary co-operation with divine will and purpose. When we think of any reconciliation or appeasement or settlement, we consider it in connection with some previous act or event of which it is a sequel. For instance, a treaty of peace is a sequel of war. A settlement of a claim or an obligation implies there has been an account with a debit balance. When we speak of the atonement wrought by Jesus Christ, we envision an unpaid debt, and antecedent transgression; something to atone for.

All students of the Bible who accept the New Testament see in his atonement a sequel to the transgression of Adam, generally known as the Fall of Adam. Through the Fall, Adam and Eve and all their posterity became subject to bodily disintegration and death and also to banishment from the presence of God, which is in the nature of spiritual death, and this despite the fact that the cause was individual transgression. By the individual atonement of Christ, free redemption from the transgression of Adam is assured to all. Paul assures us that: "... since by man came death, by man came also the resurrection of the dead."

"For as in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15:21-22.)

The transgression of Adam, together with all of its consequences, was foreseen and the expiation provided for before the foundations of the world were laid. In that primeval council, of which the scriptures speak, when "all the sons of God shouted for joy" (see Job 38:7), Christ offered himself as a ransom. He was not coerced or required to make this sacrifice. His free agency was in no way infringed or trammelled. It was a freewill, love-inspired offer, which could have been withdrawn at any time. It was optional until the very time of his crucifixion. He gently rebuked Peter, you remember, who would have defended him with a sword at the time of the betrayal, and Jesus said: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matthew 26:53.)

The question is sometimes asked: Why was such a sacrifice of God's beloved Son permitted or accepted? Why not let someone else pay that debt? Why not Adam?

The answer is found in the fact that of all the sons of God, only Christ could qualify, because he was the only sinless man who ever walked the earth. Furthermore, he was the First Begotten, the eldest of the sons of God in the spirit, and the Only Begotten in the flesh, and therefore the only one who possessed the full powers of Godhood and manhood. Hear him refer to that premortal existence in the most beautiful prayer on record, found in the 17th chapter of John; he prayed: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5.)

Christ was the only one wholly free from the dominion of Satan, the only one possessed of power to hold death in abeyance and to die only as he willed so to do, the only one who could conquer death. He said: "For as the Father hath life in himself; so hath he given to the Son to have life in himself;" (John 5:26.)

And again: "Therefore doth my Father love me, because I lay down my life, that I might take it again."

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. . . ." (John 10:17-18.)

Another question is sometimes heard: Why should Christ have volunteered to make this sacrifice? What was the motive that inspired and sustained him from the time of that council in heaven until the moment of his agonized cry, "It is finished?" (John 19:30.)

The answer to this question is twofold: first, his undeviating devotion to his Father's will. He said: "... My meat is to do the will of him that sent me, and to finish his work." (*Ibid.*, 4:34.)

Second was his supernal and all-embracing love for mankind, who, without his mediation, would have remained in the total gloom of desiring without hope throughout eternity.

As the late President Taylor very beautifully and very truthfully said, speaking of the atonement: "Is justice dishonored? No; it is satisfied, the debt is paid. Is righteousness departed from? No; this is a righteous act. All requirements are met. Is judgment violated? No; its demands are fulfilled. Is mercy triumphant? No; she simply claims her own. Justice, judgment, mercy and truth all harmonize as the attributes of Deity. Justice and truth have met together, righteousness and peace have kissed each other. Justice and judgment triumph as well as mercy and peace;" (*The Mediation and Atonement*, 1950 edition, p. 167.)

What was the alternative to the atonement? What if there had been no atonement? If there had been no atonement, all men would have been

doomed to eternal death, for unless Christ had broken its bonds, death would have been victorious. All who died before the Meridian of Time were still in their graves when Christ came forth triumphantly from the tomb and broke the bonds that held them captive.

Matthew records that: "... the graves were opened; and many bodies of the Saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matthew 27:52-53.)

Thus he became the first fruits of them that slept. When the Apostle Paul comprehended the full meaning of this unprecedented event, he joyfully exclaimed: "O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:55.)

And Jesus comforted and reassured all the grieving Marthas of the world with these immortal words: "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . . ." (John 11:25-26.)

But the victory over death is not the only benefit arising from the atonement of the Messiah; his atonement not only liberated all men from eternal death but, through the atonement, forgiveness of our individual sins may be obtained. He made it possible for us, through faith, repentance, and continued righteousness, to obtain absolution from the effects of personal sins. One does not get the full benefit of the atonement simply by acknowledging it.

Men cannot be saved in their sins because, by divine decree, no unclean thing can enter the kingdom of heaven; however, through repentance, baptism, and the power of the Holy Ghost, men may be saved from their sins.

No man can by one single act, however great or sincere, free himself from the necessity for that "patient continuance in well doing" of which Paul speaks. He must still follow the Master and endure to the end. Jesus plainly and impressively taught this truth to

the young man who came to him saying:

"... God Master, what good thing shall I do, that I may have eternal life?

"And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

"He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

"Honor thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

"The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matthew 19:16-21.)

It is not enough therefore merely to keep the commandments or obey the law nor even to sell all and give to the poor. The final requirement is to follow the Master. The poet has us sing:

AN ANCHOR TO OUR SOULS*

*President Joseph Fielding Smith
of the Council of the Twelve*

My beloved brethren and sisters, I feel like I had just passed through a tornado. (laughter) I did not say that to make you laugh. But the Lord never blessed me with a voice nor the quality to explode when I get up to deliver a discourse, so I am deficient in those things. I do wish to say, however, that I have a testimony of this truth. I am grateful for it. I do not remember the time when I did not believe in the mission of our Lord and Savior Jesus Christ nor in the mission of the Prophet Joseph Smith, and I hope you will forgive me if I get a little personal.

I was trained at my mother's knee to love the Prophet Joseph Smith and to love my Redeemer. I never knew my Grandmother Smith. I have always regretted that, because she was one of

the most noble women who ever lived, but I did know her good sister, my Aunt Mercy Thompson, and as a boy I used to go and visit her in her home and sit at her knee, where she told me stories about the Prophet Joseph Smith, and, oh, how grateful I am for that experience.

I know that the Church of Jesus Christ of Latter-day Saints is in very deed the kingdom of God, the same kingdom that was seen by a great king long before the birth of Christ in a dream or a vision that he received that had to be interpreted by a prophet of the Lord, in which the Lord made known to that king, not for his benefit, but to the benefit of the nations of the earth and the peoples who should follow after and more particularly I think for the Latter-day Saints of this dispensation, that the

Lord set up a kingdom, or would, for this king was seeing into the future to a time when the Lord would set up a kingdom that would endure forever, would never be destroyed or given to another people.

I have always been very grateful for the testimony coming to me through the Spirit of the Lord that Joseph Smith, the Prophet of God, was called to stand at the head of the Dispensation of the Fullness of Times when this kingdom would be set up, never to be destroyed or given to another people. That ought to be an anchor to our souls.

We have people who go out of the Church from time to time and set up organizations of their own, claiming that the kingdom of God has failed, that they have something better. I am sorry

EACH MEMBER TO CONVEY GOSPEL

Alvin R. Dyer

Assistant to the Council of the Twelve

My dear brothers and sisters, it has been our great privilege this morning to hear the opening message of our beloved President. I feel grateful for his words of counsel and enlightenment, which have already, through his remarks today and in meetings previous to the conference, set the spirit of the conference.

I feel that I should be ungrateful this morning if I did not testify to you, my brethren and sisters, and to my fellow associates, as one with you who has come to know that President McKay is truly a prophet of God, and who in the inspiration and revelation of his calling is effectively leading the Church in its present great period of expansion. I

have witnessed his prophecies come true and have participated in the unerring wisdom of his counsel. Truly he is a great missionary Apostle and President. His travels throughout the world in behalf of God's work have exceeded even the travels of the early-day apostles.

President McKay is loved by each of the General Authorities who stand

*Address delivered Saturday morning, April 7.

"Jesus, I my cross have taken, all to leave and follow thee;

"Naked, poor, despised, forsaken, thou from hence my all shall be.

"Perish every fond ambition, all I've thought, or hoped, or known;

"Yet how rich is my condition, God and Heaven are still my own!"

That all men are sinners in varying degrees is repeatedly affirmed in the New Testament. Paul wrote to the Romans: "For all have sinned, and come short of the glory of God;" (Romans 3:23.)

And John adds: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8.)

Peter said: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the

knowledge of our Lord Jesus Christ." (2 Peter 1:5-8.)

That the blessings of the atonement are to be made available not only to all who lived before the time of Christ but also to all who die without an opportunity to hear the gospel is evidenced by Peter's declaration: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.)

The Savior himself confirms this as follows: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25.)

In answer to the question then, what does it mean to be a Christian and are we Christians, we reply that the doctrines we teach are Christian by every test of the scripture and of revelation. In practice we confess we often fall short. However, we are earnestly trying to bring our lives into complete harmony with his laws and thus become entitled to the full blessings of the atonement

and become progressively better Christians.

No one of us is justified in praying as did the Pharisee of old, "God, I thank thee, that I am not as other men. . . ." (Luke 18:11.) There is no room in the true Christian life for an attitude of "holier than thou." Each one who claims to be a Christian could with better grace pray as did the publican, "God be merciful to me, a sinner." (*Ibid.*, 18:13.)

Humbly we bear witness that God is a reality; he is personal and is our Father; that Jesus of Nazareth is the Redeemer and Savior of the world; that the gospel of Jesus Christ has been restored to the earth; and we wish all men could hear and accept that message.

As Peter said in answer to the Savior's question, "Whom say ye that I am?" we say with him, "Thou art the Christ, the Son of the living God." (See Matt. 16:15-16.) May God be with you till we meet again, I pray in the name of Jesus Christ. Amen.

for these people. I cannot believe that any of them are sincere. If they are, then they are to be pitied, but I think that they are malicious deceivers, trying to destroy the kingdom of God.

Every person coming into this Church through the waters of baptism has hands laid upon his or her head by which they are to receive the gift of the Holy Ghost to be a guide to them through time and all eternity. I wonder how many of those who have been baptized and confirmed members of this Church have so lived that they have had that guidance and have had the testimony come to them through the Holy Ghost that Joseph Smith was a Prophet of God, that Brigham Young was a successor in the Presidency of the Church, and so have each of the other brethren who have

been called to that high and holy calling down through the years to President David O. McKay?

The Church has not gone astray. The kingdom of God that was set up never to be destroyed or given to another people is the Church of Jesus Christ of Latter-day Saints, and it is not going to be destroyed, and is not going to be given to any other people. There will be members of this Church because of their lack of faith and obedience to the commandments of the Lord who will go astray, for the Spirit of the Lord will not dwell in unclean tabernacles, and when a person turns from the truth through wickedness, that Spirit does not follow him and departs, and in the stead thereof comes the spirit of error, the spirit of disobedience, the spirit of wickedness, the spirit of eternal de-

struction.

Brethren and sisters, teach your children from their infancy to believe in Jesus Christ as our redeemer, in Joseph Smith as a Prophet of God, and in his successors in this kingdom, and let them grow up with a knowledge of this truth in their hearts built upon faith and obedience to the commandments the Lord has given to us and through the guidance of that Holy Spirit which will not dwell in unclean tabernacles.

Now my time is up. The Lord bless you, my good brethren and my good sisters here; do not let anything interfere with your faith, and if you will keep the commandments of the Lord and be faithful and do not forget your prayers in humility, you will not go astray; in the name of the Lord Jesus Christ. Amen.

unitedly by his side and who are willing to give their all in following his inspired leadership. His guileless love for the Saints finds a spring of affection in the hearts of us all. His vision is the inspiration, I am confident, behind the acceleration of our proselyting effort all over the world with which I have been directly connected and to which

I can testify. Not only this, but under his direction other facets of Church growth are going forward to match these increased conversions: the expanded building program to provide the facilities of worship and cultural growth among the members; the increased activity in the priesthood, in the church education system whereby through uni-

versities, colleges, institutes, and in the auxiliaries, the youth of the Church, who, while safeguarding their lives, are being prepared for leadership in the Church—the integral expansion of which is demanding that at least 15,000 new stake and ward leaders be called each year to match the growth of the Church.

The erection of temples, particularly in foreign lands, has proved to be a great stimulus to the faith of the members in these areas, and has caused thousands to remain in their native lands to help build the Church stronger, rather than to come to America and the West. The effectiveness of the Church welfare program continues.

Many other phases of the Church program could be mentioned which are going forward under the inspired leadership of our beloved President.

I am deeply grateful, my brethren and sisters, for the great honor and privilege that came to Sister Dyer and me and our son for a part of his mission which he also spent in Europe; for the privilege of serving in these ancient lands and of having the privilege of witnessing the power of God go forward in the expansion of his work. I have seen almost daily the witness of the power of the gospel of Jesus Christ in the lives of people and have seen many men and women in almost every land receive of the teachings of the gospel from the missionaries and then have watched their lives change and have witnessed their preparation to become leaders in the Church.

I am most grateful this morning that here in the congregation are men who have been called to preside over stakes in Europe. I have been directly connected with these men. I know of their faith and their love of the gospel and of their desire to see the work of the Lord go forward.

The most frequent question that is asked of me since my return from Europe is this: "What is causing this tremendous growth in the Church? What is it that is causing people to accept the gospel more readily than ever before?" In analyzing this, I have come to the conclusion that there are three areas of activity which combine to produce the rise in converts in virtually all of the missions of the world. The fact that these very things are transpiring calls to mind the parable of the fig tree with its symbolical indication which the Master gave as an evidence of the approaches to the culmination of his work here upon the earth.

The first reason, I surmised, is simply that the harvest time is here. When the Prophet Joseph Smith was being instructed in the work which he had been called to do by holy messengers sent from the presence of God, it was made known to him by revelation, as our beloved prophet has mentioned this morning, that a great and marvelous work was about to come forth among the children of men, but the Lord also said that the field was white already to harvest. As to the meaning of the field being white already to harvest, we are enlightened by the words of the Apostle Paul, who by prophetic utterance told

the Saints at Ephesus of that which would transpire in the very day in which we now live. This is his declaration:

"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: . . .

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

"Having predestinated us into the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, . . ." (Eph. 1:10, 4-5.)

Thus, from the statement of the Lord given to Hyrum Smith, through the Prophet Joseph Smith, and from this statement of Paul, we conclude that many of the noble and valiant spirits of the pre-existence have been withheld as to birth into mortality until this particular time that they may be here upon the earth, either born under the covenant or converted to the gospel of

UNFULFILLED

BY MAXINE CLAYTON GREENWOOD

*Dark clouds hang low
With promise of life-giving rain.
The parched earth waits
To bring forth her abundance
At divine command.
But slowly and bewilderingly
The promise dissipates.
Earth must be patient
To fulfil the Plan.*

Jesus Christ, that there will be strength within the Church to fulfil the divine commitments which the Lord has placed upon us as a people. These choice spirits so withheld, as could be expected, respond more readily to the gospel message here in life when they hear it.

The Lord speaks of this very thing, as referred to by the Apostle John, concerning the mission of the Holy Ghost whom the Master sent after his earth life departure, which was to bring remembrance to those who, by the spirit of conviction, would recognize the message of truth when they heard it. These are his words:

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.)

For the purpose of awakening interest in the hearts of people, we have learned that nearly all converts to the Church today sense that the gospel message is true the first time they heard it proclaimed by the missionaries.

I recall a noted architect in Munich,

mature in years, highly successful in his field of work, a respected man in his city and church, who recognized, by the power of the Spirit, that Joseph Smith was a prophet of God the first time that the missionaries testified of it. He came to know this and of the truth of the message of the restoration from this initial awakening of interest, or the "bringing of things to his remembrance" and was led to baptism and is now with his wife an active member of the Church.

A noted attorney in Stuttgart sensed in his heart upon first contact by the missionaries that the gospel is true, though his baptism was delayed for several weeks while the missionaries taught him the lessons, which he confessed to me later that he could not fully understand at the time. This attorney knew that the elders were servants of God and that they had told him the truth. He is now a member of a bishopric in the Stuttgart Stake.

A mature woman and her daughter, whose husband and father was dead, replied to a Danish missionary, when asked if they had understood all of their teachings concerning the Godhead and the Holy Ghost, that they did not, but the woman said she knew they were true servants of God, and she accepted what they had told them to be true, and after repentance they were baptized members of the Church.

The second reason, I believe, for the increased number of conversions is that the Church and its objectives stand today in a much better image before the world than ever before. There are many reasons for this that have gone on through the years, and it would appear that the relentless general good behavior and upstanding characteristics of the members of the Church is beginning to have its effect upon good men and women, civic and educational leaders, and other inspired men all over the world.

I think the relentless effectiveness of the Tabernacle Choir Broadcast, coupled with the goodwill tours that have been made, has been a great contribution in breaking the crust of false concept and has established us in better image before the people of the world, along with the many services which are rendered by the Church Information Service and the many bureaus of information at temples, historic sites, and mainly the Temple Square Bureau, where people have come to know the truth about us.

The outstanding representation we are now receiving from favorable newspaper and magazine publicity has helped. In some instances, through advertising agencies, but usually the efforts of mission presidents and missionaries, who in the course of their regular proselyting procedures and as a part of their program, contact the various civic and educational leaders and keep in close

touch with the newspapers, make it a definite point to get acquainted with editors and reporters. In Europe this has been especially effective, where more than 8,000 newspaper articles favorable to the Church have been obtained, many of which show pictures of the missionaries, most usually in the process of calling upon people, holding cottage meetings, cycling on the cycle paths to and from their tracting districts and in pursuing other typical missionary routines.

Press conferences have proved to be most helpful in getting our story before the public, and we have witnessed a change come over the civic and educational leaders in Europe whereby today we have recognition, and we are finding that information about the Church is being sought for and not necessarily only as we offer it. It is not unusual for the mayor and the ministers of education, presidents of universities, presidents of various states, and other influential people to be present with their wives at press receptions. We have been able to get many of our generals and leaders of our Armed Forces in Europe to attend these press receptions and into this atmosphere we have brought newspaper and magazine reporters and editors, and they have been amazed to see the influential people who have been in attendance.

Very often these reporters have been heard to say, "What is the mayor doing here?" Or, "Why is the president of the university present?" The answer is, of course, "They are friends of the Church," and invariably, because of the high calibre and sincerity of these affairs, more comprehensive articles about the Church have resulted.

Opportunities for free radio and television time, where the story of the Church can be told, is increasing with each passing week. The correction of disparaging articles about the Church, and the replacement of erroneous sections in encyclopedias, in books of knowledge, is a constant task, but many important steps are being taken in this regard to establish a better image of the Church and our people through these sources of information in the various countries of the world.

We have witnessed a vast improvement in the attitude of individuals. If time would permit, I could tell of experiences with ministers of education, with editors of many of the large newspapers in Europe, and with others who have actually defended the position of the Church and are publishing favorable articles about us, which assist the missionaries with the golden question, when they ask, "What do you know about the Mormon Church?" Instead of there being a negative answer, there is a willingness to listen, and this is contributing to the expansion of proselyting effectiveness in the world.

Of course we have a long way to go yet to gain the full effect before the world of the image of our people, but definite progress is being made.

The third reason is the concept of "Every Member a Missionary," as inspired by our beloved President. This has led to more effective ways of getting the gospel message to people. If every member of the Church will react to this inspiration, fulfilling the commitment that has been placed upon us as a people, there is every reason to believe that the convert expansion of the Church will continue.

In the preface of the Doctrine and Covenants there is recorded what the Lord made known to the Prophet Joseph Smith that we are expected as a people to convey to the masses of the world for the purpose "... that every man might speak in the name of God the Lord, even the Savior of the world"; and this means that a man who stands at the head of his household may receive the priesthood through his faithfulness and then

■
WHEN I WALK
LILLIE D. CHAFFIN

*When I try to walk alone,
Loneliness is there,
Envy, strife, covetousness—
Every worldly care.*

*But when I walk with others,
Helping bear their load,
I find that He walks with me
On Emmaus Road.*

■

be able to speak in the name of the Lord for and in behalf of his family and Church, and also "That faith might increase in the earth;

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D&C 1:20-23.)

The inspiration of our prophet in the projection of the idea that every member be a missionary forms a concept, which like a banner, must be kept high. There should be no apathy within the ranks of the Church to this great challenge. The enthusiasm and spirit of missionary work must be kept alive and active in the heart of every member, for this is the spirit of the Church.

As I see it, there are three kinds of missionaries in the Church. There is the full-time missionary, who devotes his every waking hour in leading souls into the kingdom of our Heavenly Father through the waters of baptism, and then there is the part-time missionary, who devotes all of his time except that which is needed to make a living and to care for his family. Then there is the

member missionary, who by example and his good life will provide an image of the Church for his neighbors and friends and relatives to observe. They will assist the missionaries by opening their homes to investigators and to assist in other ways, in conveying the gospel message to those who do not understand the truth.

I am most grateful, my brethren and sisters, that the message of the gospel is to the individual, for each person can receive and evaluate the truth for himself. I thrilled recently as I attended a meeting behind the Iron Curtain in East Germany to hear one of the leaders stand and testify that no one could tell him how to worship God in his own heart.

Jesus, in his parables, manifested his way of teaching which was always to the individual as evidenced by his parables "a certain nobleman," "Behold the sower," "The rich young ruler," "The ninety and nine and the search for the one that is lost," "The prodigal son," etc.

What is true of conversion is true of membership in the Church, for each of us must work out our own salvation, and as the Prophet Joseph Smith said, "at times it may be with fear and trembling," but our obligation is to convey the message of the gospel unto the people of the world. This means our neighbor, as well as those who are afar off.

In conclusion may I read two statements from the revelations of the Lord concerning our obligation to teach the gospel. The Prophet Joseph Smith said that we are not to be ashamed to stand up boldly for the cause of Christ, for said he: "... It should be the duty of the Elder to stand up boldly for the cause of Christ, and warn that people with one accord to repent and be baptized for the remission of sins, and for the Holy Ghost, always commanding them in the name of the Lord, in the spirit of meekness. . . ." (DHC, Vol. 2, p. 263.)

In the other revelation the Lord directs all of the members of the Church to proclaim the gospel: "... I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.

"And let your preaching be the warning voice, every man to his neighbor. . . ." (D&C 38:40-41. Italics added.)

I testify to you, my brethren and sisters, in the name of Jesus Christ, that this is the Lord's work, and I pray that we may go forth in it and fulfill the commitment of extending the gospel in a continuing manner unto the children of the world, and I do it in the name of Jesus Christ. Amen.

BUILD WELL

Sterling W. Sill

Assistant to the Council of the Twelve

My brothers and sisters, I appreciate very much this semiannual privilege of having a part with you in the general conference of the Church. In thinking about the purpose that brings us together, I recalled a recent full-page newspaper advertisement which, with the exception of the name of the sponsoring lumber company down in the lower right-hand corner, the entire ad was a blank but for two small words in the middle of the page, which said, "Build Well."

Then I thought of the interesting application made of this important idea by the Apostle Paul when he said to the Corinthians, "... ye are God's building ... [therefore] let every man take heed how he buildeth. ..." (1 Cor. 3:9-10.)

The greatest responsibility that is ever entrusted to any human being is that of building his own personality. The first soul that anyone should bring to God is his own soul. President McKay recently pointed out that the purpose of the gospel is to make men better. The primary objective in the mission of Jesus was to provide the world with better men and women. God himself has said, "... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) It is God's work to build character, ability, and Godliness into the lives of his children. Any influence that works against that purpose is evil, and whenever we build evil into our lives, we are tending toward failure.

In a survey recently made at Stanford University, it was discovered that ninety-four percent of all workers who were fired from their jobs lost out for some reason not even remotely connected with job competence. They lost their jobs because they were lacking in basic fundamental character. The specific reasons given for the termination of their employment included such things as dishonesty, disloyalty, disobedience, hate, immorality, selfishness, sloth, and wrong thinking. These are also the traits that cause our crime waves, our delinquency scourges, and our cold and shooting wars. Building these traits into our lives also accounts for so many people finding themselves at the end of that broad road leading to eternal destruction.

I talk with a great many people every year who are unable to solve their problems. And I am certain that ninety-four percent of all of our troubles come because someone disobeys God's commandments. Nations as well as individuals could live successfully and happily if they could just learn to follow the tested principles of righteousness.

Recently I was in the office of a building contractor who was erecting a multi-

million dollar building. He had spread out before him a set of drawings which he called a blueprint. And I was impressed with this idea that any builder can erect the most magnificent building that the greatest architect can conceive, if he just knows how to follow the blueprint. And then I tried unsuccessfully to think of any idea in the world more important. The best sculptor is the one who can most accurately reproduce in marble the image that he sees before him. The good cook follows the recipe. The pharmacist can utilize the many years of training of the most famous doctors from the best medical schools, if he just knows how to follow a prescription. Someone has said that science is just a collection of successful formulas. But the most important application of this great idea comes in the field of religion.

The outstanding intelligence of heaven was sent into the world and gave us the greatest success formula ever given. This is also made up of two words which also mean "Build Well." Jesus said, "Follow me." And every life must finally be judged by how well it carries out that single instruction.

Almost all of our problems come because we can't follow. We can't follow Jesus in his faith or in his devotion or in his ability to avoid the entanglements of sin. Judas lost his life both here and hereafter because he couldn't follow. Our great leadership is of small consequence if we stumble in our fellowship.

A part of the most important sermon of Jesus was intended to help us develop good fellowship in building our lives. He said, "... whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:24-27.)

If we need a blueprint for success drawn in a little smaller scale, we might reread that great literary classic entitled, "The Three Little Pigs." You may remember that the first little pig built his house of straw; the second one built his house of sticks; and the third little pig built his house of bricks. When the difficulties began, the only little pig that was safe was the one who had been wise

during the building period.

The chief business of our lives is to build a house that will bear the weight of eternal life. And the wise King Solomon gave us a helpful proverb in which he said, "Wisdom hath builded her house, she hath hewn out her seven pillars." (Prov. 9:1.) Some of the houses of our lives fall because they are built upon the wrong foundation; but others fall because they are insufficiently pilared. Solomon said that wisdom's house had seven pillars. Seven is a number frequently used to represent completeness. Solomon didn't specifically say what these seven pillars were, but if you would like to have an interesting experience, select the seven pillars that you think would most effectively support your life's building. I would like to name seven that the gospel suggests to me.

The first is industry. Nothing is ever denied to well-directed effort, and nothing is ever achieved without it. Faith without works is dead. But character, spirituality, and even repentance without works is dead also. Leonardo da Vinci once said, "Thou, oh God, doth sell us all good things at the price of labor." The primary consideration of our lives, even on judgment day, will be given to our works. Next to my belief in God I believe in industry.

The second pillar of the house for wisdom to build is courage. Jesus went around saying to people, "Fear not." "Be not afraid." "Why are ye troubled?" "Why do thoughts arise in your hearts?" So frequently our house falls because we lack the courage of our convictions. We are too much afraid of circumstances; we are afraid of people and what they will think.

The third pillar is faith. Jesus said, "... all things are possible to him that believeth." (Mark 9:23.) We don't always understand that faith is the moving cause of all action. It is not only the chief pillar of success, it is also its very foundation.

The fourth pillar of wisdom's house is obedience to God. The Psalmist reminds us that, "Except the Lord build a house, they labour in vain who build it: ..." (Psalm 127:1.)

Recently a member of the Church told me that he was going to quit smoking. I asked him why. He said he was afraid of getting lung cancer. I thought, how much superior his motive would have been if he had decided to give up his evil because God had said, "Tobacco is not good for man." (See D&C 89:8.)

Many years ago a neighbor of mine used to say over and over again that he did not want his children to follow the Church blindly. He wanted them to

do their own thinking, to stand on their own feet, and break their own trails. And that is exactly what they have done. Now twenty-five years later every one of them is bogged down in the quicksands of his own mistakes. The most successful journey is made possible when we first make sure where we want to go and then get a good set of road maps and stay right on the highway until the destination is reached. I have a relative who, when she reads a novel, always reads the last chapter first. She wants to know where she is going to come out before she gets started. That is a pretty good idea for building our lives.

Nothing could please me more than to have my children follow the Church in every detail; for I know that God has prepared the road maps, and that they lead to the most satisfactory of all destinations.

The fifth pillar to support our life's house might be genuineness. Emerson once said that one of our biggest sins was pretense. Mostly we are like pennies trying to pass ourselves off for half dollars. Among the greatest joys of life are the joys of being; the joys of being genuine, the joys of being true blue, the joys of knowing within one's self that he is not a phony. An honest man is the noblest work of God. This discord which we so frequently permit to develop between deed and creed is at the root of innumerable wrongs in our society, and it gives institutions and men split personalities.

Mohandas K. Gandhi once said that there were 999 people who believed in honesty for every honest man. I suppose that it would be next to impossible to find even one man who did not believe in honesty. And yet we remember poor old Diogenes who went around Athens with a lighted lantern in the middle of the day trying to find just one honest man.

We have heard Dr. Goodell's story of the house dishonesty built. It tells of a very wealthy man who had as a part of his household a young woman to whom the entire family was devoted. She was courted and finally married by a young building contractor.

Then this wealthy man engaged the contractor to build a house for him. He had the most famous architect draw the plans. Then laying the plans before the builder, he told him that he wanted him to construct the finest house of which he was capable. He made clear that money was not an object. He pointed out that the specifications called for only the finest materials. Everything must be of the highest quality. But the builder had a little dishonesty in his

heart. Thinking to make an extra profit, he built a cheap foundation. He used third grade lumber where he thought it would not be noticed. He adulterated the paint and slurred over the plastering. He used imitation materials for the roofing.

When the young man handed over the keys of the finished building to his wealthy benefactor, he was told that this house was his wedding present. It was not very long after the young couple moved in that the inferior foundation began to crack; the rains seeped through the roof and discolored the walls. Then throughout the rest of their lives the builder's family and himself were con-

IF . . .

BY ELEANOR ALLETTA CHAFFEE

*If all the sentimental words
Said over babies' cribs
Were hung upon a clothesline
Like rompers, caps, and bibs,
It would seem that a rainbow
Had fallen from the sky
To dazzle with its splendor*

Every passerby.

*You'd never have to buy a toy
Or make a wish, or pray,
Or even hope, for everywhere
Magic, come to stay
Would sweep the world with beauty,
Would flood the world with joy,
And at the heart of every dawn
A new-born girl or boy*

*Would be the center of all things,
Shod with wonder, graced with
wings!*

tinually reminded of his dishonesty. What a different house he would have built if he had known that he was going to spend the rest of his life in it!

But each of us is presently building the house in which we are going to spend eternity. And while we are thinking about the immortality of the body, we should also give a little thought to the immortality of the memory and the immortality of the personality. If we are forced to spend eternity thinking about our own misspent lives, then we may understand a little more clearly what Paul meant when he said, "... let every man take heed how he buildeth. . . ." (1 Cor. 3:10.)

The sixth pillar of wisdom's house is

right thinking. Whether good or bad, everything we think goes into the building. In Grenville Kleiser's book, *Training for Power and Leadership*, he says, "Nothing touches the soul but leaves its impress. And thus little by little we are fashioned into the image of all we have seen and heard, known or meditated upon. If we learn to live with all that is fairest and purest and best, the love of it will in the end become our very life."

What a strength this pillar can become, if we always keep wisdom and reason in control of our thinking.

The seventh pillar supporting wisdom's house is love. This is the pillar on which the two greatest commandments rest. Someone was once asked what commandment in his opinion came next in importance to love. And he replied that he didn't know there was one.

We are all free to hew out as many pillars as we desire for the support of this great structure that Paul refers to as "God's building." And where could we find a more challenging comparison? For we are not only created in the image of God, but we have been endowed with a set of his attributes, the development of which is one of the purposes for which we live.

God has instructed us to use only the finest materials. He cannot look upon sin with the least degree of allowance, because he knows its terrible destructiveness in people's lives. Therefore, God has provided that every man should carry within himself the very things that he seeks. If you need the kind of faith that will move mountains, you need only look within yourself, for God has already implanted in your own heart the seeds of faith, waiting only for you to make them grow. If you need courage and love for the greatest accomplishment, you can develop that which you have already been endowed. God laid up the silver, gold, and other precious things in the earth, but he put his own potentialities into his children and has made their development our greatest responsibility, for as Edwin Markham has said:

*"We are all blind until we see
That in the human plan;
Nothing is worth the building
That does not build the man.*

*"Why build these cities glorious
If man unbuilded goes.
In vain we build the world
Unless the builder also grows."*

May God help us to "build well" in my humble prayer in Jesus' name. Amen.

THE OATH AND COVENANT WHICH BELONGETH TO THE PRIESTHOOD

Marion G. Romney
of the Council of the Twelve

My beloved brothers and sisters, I have in mind this morning saying a few things about "The Oath and Covenant Which Belongeth to the Priesthood." The inspiration for these remarks came to me recently while I was working with a committee on a program for the commemoration of the one hundred thirty-third anniversary of the restoration of the Melchizedek Priesthood.

As I heard President McKay speak about that day 132 years ago when six men gathered in the home of Peter Whitmer to organize the Church, I recalled that ten months prior thereto the Prophet Joseph Smith and Oliver Cowdery had received from Peter, James, and John the power by which they would organize The Church of Jesus Christ of Latter-day Saints. That power was the Melchizedek Priesthood—the greatest power that has come to the earth in any dispensation, the power which will outlast and control the great powers now being discovered by men.

By way of confession and avoidance to the charge that these remarks might be more appropriate in a priesthood meeting, I assure you mothers and sweethearts that when you receive the exaltation for which true Saints earnestly strive, you will be with a Melchizedek Priesthood bearer who has magnified his calling. Therefore, anything you can do to encourage your loved one to magnify his priesthood will repay you a thousandfold.

Traditionally, God's people have been known as a covenant people. The gospel itself is the new and everlasting covenant. The posterity of Abraham through Isaac and Jacob is the covenant race. We come into the Church by covenant, which we enter into when we go into the waters of baptism. The new and everlasting covenant of celestial marriage is the gate to exaltation in the celestial kingdom. Men receive the Melchizedek Priesthood by an oath and covenant.

A covenant is an agreement between two or more parties. An oath is a sworn attestation to the inviolability of the promises in the agreement. In the covenant of the priesthood the parties are the Father and the receiver of the priesthood. Each party to the covenant undertakes certain obligations. The receiver undertakes to magnify his calling in the priesthood. The Father, by oath and covenant, promises the receiver that if he does so magnify his priesthood he will be sanctified by the Spirit unto the renewing of his body; (see D&C 84:33) that he will become a member of "... the church and kingdom, and the elect of God," (*ibid.*, 84:34) and receive the "... Father's kingdom; therefore," said the Savior, "all that my Father hath

shall be given unto him." (*Ibid.*, 84:38.)

It is of such—that is, those who receive the priesthood and magnify it—so I believe, of whom the following was written: "They are they into whose hands the Father has given all things—

"They are they who are priests and kings, who have received of his fulness, and of his glory;

"And are priests of the Most High, after the order of ... the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God—" (*Ibid.*, 76:55-58.)

These transcendent blessings the Father promises the receiver of the Melchizedek Priesthood by an oath and covenant which he says "... he cannot break, neither can it be moved." (*Ibid.*, 84:40.) But these blessings, as has already been indicated, do not come by ordination alone. Ordination to the priesthood is a prerequisite to receiving them, but it does not guarantee them. For a man actually to obtain them, he must faithfully discharge the obligation which is placed upon him when he receives the priesthood; that is, he must magnify his calling.

Now let us consider for a moment just what magnifying one's calling in the priesthood means. Speaking to the assembled bearers of the priesthood at the time the "oath and covenant" was revealed, the Lord said, "... I have given the heavenly hosts and mine angels charge concerning you." (*Ibid.*, 84:42. Italics added.) This has always been an extremely impressive and sacred statement to me, to think that the Lord has given his angels and his heavenly hosts charge concerning those who receive the priesthood.

Then, addressing the elders, he continued: "And I now give unto you [you bearers of the priesthood] a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God." (*Ibid.*, 84:43-44.)

It is compliance with this charge which entitles the bearer of the priesthood to the blessings and rewards offered by the Father in "the oath and covenant which belongeth to the priesthood."

The status of one who receives the priesthood and then breaks the covenant is explained by the Lord in this language: "... whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." (*Ibid.*, 84:41.)

With such a penalty prescribed for breaking it, one might be prompted to

question the advisability of accepting the obligations of the covenant; that is, he might question it until he reads the verse which follows the statement of the penalty. There he learns that those who do not receive the oath and covenant are not much, if any, better off than are those who receive it and break it. For in that verse the Lord says: "And, wo unto all those who come not unto this priesthood which ye have received, ..." (*Ibid.*, 84:42.)

Such is the sober import of "the oath and covenant which belongeth to the priesthood." You can read it in full just as the Lord gave it in the 84th section of the Doctrine and Covenants beginning with the 33rd verse.

It is apparent from this revelation that the only way a man can make the maximum progress towards eternal life, for which mortality is designed, is to obtain and magnify the Melchizedek Priesthood. With "... eternal life, ... the greatest of all the gifts of God" (*ibid.*, 14:7) depending upon it, it is of utmost importance that we keep clearly in mind what the magnifying of our callings in the priesthood requires of us. I am persuaded that it requires at least the following three things:

1. That we obtain a knowledge of the gospel.

2. That we comply in our personal living with the standards of the gospel.

3. That we give dedicated service.

As to the importance of a knowledge of the gospel, the Prophet Joseph Smith said that "It is impossible for a man to be saved in ignorance." (*Ibid.*, 131:6.) That he had in mind ignorance of gospel truths is evident from the fact that on another occasion he said: "A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God." (DHC 4, 588.)

There is no knowledge other than knowledge of the things of God that will save us. "Ye must grow in grace and in the knowledge of the truth," the Lord said to the brethren in the infant days of the Church. (D&C 50:40.)

In the revelation given to President Brigham Young at Winter Quarters in January 1847, the Lord said: "Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear;

"For my Spirit is sent forth into the world to enlighten the humble and

contrite, and to the condemnation of the ungodly." (*Ibid.*, 136:32-33.)

Fourteen years earlier the Lord had thus counseled the brethren: "... I give unto you a commandment that ye shall continue in prayer and fasting from this time forth.

"And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; . . ." (*Ibid.*, 88:76-78.)

One of the best ways to learn the gospel is to search the scriptures. Our purpose in urging all bearers of the Melchizedek Priesthood to read the Book of Mormon during 1961 was that they might learn more about the gospel. One cannot honestly study the Book of Mormon without learning gospel truths, because it contains "... the fullness of the gospel of Jesus Christ to the Gentiles and to the Jews also; . . ." (*Ibid.*, 20:9.) So impressed was the Prophet Joseph with it that he "told the brethren that the Book of Mormon was the most correct book of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other books." (DHC 4, 461.)

I am very happy to advise you that I have reports from 332 stake presidents to the effect that in their stakes there was a combined total of 59,740 bearers of the Melchizedek Priesthood who read the Book of Mormon through during 1961. I am sure that each of these men can truthfully testify that his knowledge of the gospel was increased by his reading.

But learning the gospel from books is not enough. It must be lived by one who would magnify his calling in the priesthood. As a matter of fact, getting a knowledge of the gospel and living it are interdependent. They go hand in hand. One cannot fully learn the gospel without living it. A knowledge of the gospel comes by degrees. One learns a little, obeys what he learns; learns a little more, obeys that; and repeats this cycle in an endless round. Such is the pattern by which one can move on to a full knowledge of the gospel.

John, the Beloved, says that this was the way Jesus attained a fullness. He wrote: "And I, John, saw that he received not of the fullness at first, but received grace for grace;

"And he . . . continued from grace

to grace, until he received a fullness." (D&C 93:12-13.)

Jesus prescribed the same process for us in these words: "... if you keep my commandments you shall receive of his fullness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace." (*Ibid.*, 93:20.)

And in another scripture: "And no man receiveth a fullness unless he keepeth his commandments.

"He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things." (*Ibid.*, 93:27-28.)

I cannot understand how one can read these words without having his heart filled with joy.

Jesus further points out that the commandments we are required to keep are given in the scriptures, and adds: "If thou lovest me thou shalt serve me and keep all my commandments." (*Ibid.*, 42:29.) And "... unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life." (*Ibid.*, 63:23.)

Many of the commandments concerning our personal conduct are to be found in the forty-second section of the Doctrine and Covenants, which the Prophet Joseph specifies "as embracing the Law of the Church." Every priesthood bearer should be familiar with this revelation and with the instructions given in section fifty-nine and in section eighty-eight, particularly verses 117 to 126. Indeed, a priesthood bearer with serious intentions of so magnifying his calling as to merit the blessing of the "covenant which belongeth to the priesthood"

should be conversant with all the instructions given to guide us in our personal conduct—both those recorded in the scriptures and those being received currently by the living prophets. One can scarcely hope to be fortified "against the wiles of the devil" by putting "on the whole armour of God" (see Ephesians 6:11) unless he knows what that armor is.

But the commandments do not pertain alone to one's personal conduct. They put on every bearer of the priesthood the stimulating responsibility to render service—service in carrying the restored gospel, with all the blessings of the priesthood, to the peoples of the earth; and service in comforting, strengthening, and perfecting the lives of one another and all the Saints of God.

The nature of this service is spelled out in detail in the revelations and by the living prophets. The burden of it the Lord has laid upon his priesthood. It can be done properly only by men who are magnifying their priesthood; who know the gospel, conform their lives to its standards, and who enthusiastically give dedicated service in the spirit of the divine proclamation that "... men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, . . ." (D&C 58:27-28.)

Such men are magnifying their callings, and they shall obtain the rewards promised by the Lord in the "oath and covenant which belongeth to the priesthood." That each of us may be found in this choice group, I humbly pray in the name of Jesus Christ. Amen.

NEGLECTED FIELD

BY ANNA M. PRIESTLEY

In this untended field the weeds grow high

With only scattered heads of ripened wheat.

Self-sown, it still persists and will not die

Though drouth should bake the earth or wild rains beat.

And yet the weeds will conquer in the end;

Their evil hordes will choke out all the grain.

Unless man brings his forces to defend,

The struggle for existence will be vain.

So good must ever struggle with the ill;

There is no golden moment to relax.

Evil is ever ready for the kill;

Its seeds will sprout if men but turn their backs.

Freedom must perish if we harbor hate

Or if we slumber till it is too late.

DOING GOOD

Henry D. Taylor

Assistant to the Council of the Twelve

First, I express my sincere gratitude for the goodness of our Heavenly Father to me and my family. I appreciate my membership in this wonderful Church, and bear you my witness that it is the Church of Jesus Christ, restored in these latter days.

Jesus Christ, the Savior of the world, is the only perfect person who has lived here upon the earth. Everything he did had purpose and was necessary and important. His marvelous teachings were and always will be the beautiful principles of salvation, and throughout his life he gave emphasis to them by the example he set for the whole world.

Peter, who was very close to the Savior during his ministry, once said of him: "... God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." (Acts 10:38.)

As Jesus went about doing good, he healed the sick, caused the lame to walk, the blind to see, and the deaf to hear. He cleansed the lepers and cast out evil spirits. He raised the dead and gave comfort, hope, and encouragement to

the sorrowing. He inspired the transgressor to forsake unrighteous ways. He touched the hearts of people, helping them to see and understand the value of the inner life. He motivated them to noble actions. Because of his teachings they were able to comprehend in greater measure the value of their souls in the sight of God the Father. He pointed out the goodness of our Heavenly Father to them. He planted in men's souls the seeds of divine love. Then he suffered his life to be taken, that we, his brothers and sisters, might gain salvation and eternal life. What a wonderful life of service; of *doing good!*

In his Sermon on the Mount, the Savior admonished all to "Let your light so shine before men, that they may see your *good works*, and glorify your Father which is in heaven." (Matt. 5:16. *Italics added.*)

As members of the Church of Jesus Christ, "We believe in being honest, true, chaste, benevolent, virtuous, and in *doing good* to all men." (Thirteenth Article of Faith.) These are principles by which we should live. Someone has said: "He who does good is of God,"

and an ancient prophet once gave emphasis to this thought in these words: "Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil. . . . For behold, the Spirit of Christ is given to every man, that he may know good from evil; . . ." (Moroni 7:12, 16.)

Living the gospel principles will make men progressively better and instill within them a desire to follow the Savior's wonderful example of going about "doing good" to others. President McKay has beautifully pointed out this great truth: "The gospel . . . will change men's lives and make women and children better than they have ever been before . . . that is the mission of the gospel of Jesus Christ . . . to make evil-minded men good, and to make good men better. In other words, to change men's lives, to change human nature."

This would be a wonderful world in which to live if all of us would forget ourselves, if we would eliminate selfishness from our lives and think in terms of the good we could do in serving others. Unselfishness contributes to happiness. How true is the statement that "a person who is all wrapped up

"SEARCH . . . PRAY . . . BELIEVE"

Harold B. Lee

of the Council of the Twelve

"Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another." (D&C 90:24.)

This quotation was from one of the revelations given when the Church was less than three years old, given in March 1833, which means that at that time there were no members who had been members of the Church more than three years. Their enemies from without were bringing persecution upon all who professed to be members of the Church of Jesus Christ. Under withering and merciless persecution, they were seeing in our day an interpretation of the Master's interpretation of the parable of the sowers. Some of the new members "brought forth only thirtyfold; some brought forth sixtyfold; and a small percentage only, an hundredfold."

With little or no experience in Church administration among the Church leaders at that time, there was occasionally confusion and disunity, and the immaturity of the Church members was evidenced in quarrelings and bickerings and factional disputes, and there was a spirit of apostasy in various places,

which threatened at times to destroy the very structure of the Church.

It was important, then, that the Lord should send this important warning and instruction that they should search diligently, pray always, and be believing, so that all things would work to their good. Diligence means to be industrious, the opposite of being lazy or careless or indifferent. In other words, they must search to know the doctrines of the Church, and they must search to know the instructions that had been given concerning Church procedures. They were to pray always. Our missionaries after over a hundred years of experience have learned that no one is truly converted until he prays on his knees to know that Joseph Smith is a prophet of God and that the Church is indeed the Church of Jesus Christ on earth. And the four essentials that the missionaries teach to one who has never prayed before are: he first must thank; he next must ask; he must do it in the name of Jesus Christ, and then Amen. And with that simple instruction the beginning inquirer after truth is taught to pray. In praying, he is enjoined as the father said to his son, after listening to his son's prayers, "Son, don't

give the Lord instructions. You just report for duty."

It is a wonderful thing for us in our younger years to remember what old age brings. Chauncey Depew, who as a United States Congressman on his ninetieth birthday was asked about his philosophy of life. He replied that when he was a young man his greatest ambition had been to display his intelligence, but the older he grew the greater was his anxiety to conceal his ignorance. It was indeed the beginning of learning when as Moses said, after the great and soul-stirring revelation of the personality of God, "Now for this cause I know that man is nothing, which thing I had never supposed." (Moses 1:10.) That was in the beginning of his wisdom.

To be believing means, first to obtain a testimony and then strive to retain it. The testing must precede the testimony, for they will "receive no witness until after the trial of their faith." As the Master had said, "... that which is born of the Spirit is spirit.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh,

in himself, makes a pretty small and unattractive package."

We find in life what we look for, and what we find becomes part of us. How commendable it would be if we would look only for the good in each other. A gifted writer has suggested: "There is so much good in the worst of us, and so much bad in the best of us, that it hardly behooves any of us to talk about the rest of us."

President Eisenhower upon one occasion referred to an individual who sought an answer to the following question: "Wherein lies the greatness and genius of America?" This is the conclusion reached by that person: "I sought for the greatness and genius of America in her commodious harbors and her ample rivers . . . and it was not there . . . in her fertile fields and boundless forests . . . and it was not there . . . in her rich mines and her vast world of commerce . . . and it was not there. Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, America

will cease to be great."

The same thing is true of individuals. As long as we are good, we are truly great. True value in life is not measured in what we have, but in what we do; not in what people think and do for us, but by what we think and do for people.

The Savior gave the key by which we may achieve greatness in the words: ". . . he that is greatest among you shall be your servant." (Matthew 23:11.)

Being a servant to our fellow men and performing acts of goodness to them will bring an inner glow, a deep feeling of serenity, contentment, and satisfaction. We then can be at peace with ourselves and with the world. By doing good we will be rewarded, not only in this life, but in the life to come. We have been promised many blessings. Listen to this declaration of our Lord:

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. . . .

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have

done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:25, 28-29.)

Every day as we go about our tasks, in our homes, among our friends, our associates, our neighbors and families, we can do good even in small, yet nevertheless, important ways. This we can do by:

A warm and understanding smile.

A firm and friendly handclasp.

A cheery greeting.

A word of encouragement, commendation, and sincere praise.

Through acts of thoughtfulness.

By lending a listening and sympathetic ear to all.

By the sharing of ourselves with our fellow men.

By gently and kindly leading those whose lives touch ours to appreciate and follow the Lord and his way of life.

My dear brothers and sisters, in these ways, and by others of our own designing, we, too, like our Master, can "go about doing good," and God will also be with us.

That we may do so, I humbly pray in the name of our Lord and Savior Jesus Christ. Amen.

and whither it goeth; so is every one that is born of the Spirit." (John 3:6, 8.)

The power of the Spirit was more definitely defined in an early revelation to these new Saints when the Lord said: ". . . I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive. . . .

"Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart." (D&C 8:1-2.)

Now then, he said further, that if they would walk uprightly and remember their covenant, then they would have all things which would work to their good. To walk uprightly means to be morally correct, to be honest, to be just, to be honorable. As the Lord told Enos, the grandson of Lehi, "I will visit thy brethren according to their diligence in keeping my commandments," (Enos 1:10) which was repeated in substance when the Lord revealed this great truth: "I, the Lord, am bound when ye do what I say; but when ye do not what I say ye have no promise." (D&C 82:10.)

We heard an excellent discourse this morning on the meaning of a covenant

as it pertained to the priesthood. The nature of the covenant that we enter into when we became members of the Church was fully explained when the Lord said: "And again, by way of commandment to the Church concerning the manner of baptism—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church." (*Ibid.*, 20:37.)

The people in the Book of Mormon days were instructed with a similar explanation. "And now I speak," Moroni said, "concerning baptism. Behold, elders, priests, and teachers were baptized; and they were not baptized save they brought forth fruit meet that they were worthy of it.

"Neither did they receive any unto baptism save they came forth with a broken heart and a contrite spirit, and

witnessed unto the church that they truly repented of all their sins." (Moroni 6:1-2.)

King Benjamin explained it this way: "And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters." (Mosiah 5:7.)

Others of the prophets asked this soul-searching question of those who were candidates for baptism, "Are you willing to stand as witnesses of God at all times and in all things, and in all places that you might be in, even until death?" (See *Ibid.*, 18:9.) To the first one of those who was baptized, the prophet who officiated said as he was directed under inspiration, ". . . Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, through the redemption of Christ, whom he has pre-

pared from the foundation of the world." (*Ibid.*, 18:13.)

Never was there a time when Church members generally, and newly baptized converts, particularly, throughout the stakes and missions needed more to be reminded of the Lord's admonition that they should "Search diligently, and pray always, and be believing that all things should work to their good if they would walk uprightly and remember the covenant wherewith they had covenanted one with another," as the scriptures I have referred to have so well explained. (See D&C 90:24.)

Thousands of new members have built upon the foundation of their faith at the time of their baptism, but there are wolves in sheep's clothing among them. Older members by bad example could "wound their weak conscience and make their weaker brethren to offend." (See 1 Cor. 8:11-13.) Dissension and confusion could result from lack of experience, and the tide of persecution from the outside could roll in upon them and engulf them in a flood of apostasy unless they heed the Lord's warnings.

I was down in Australia nearly a year ago, and after I had spent a long evening instructing the stake leaders in their duties, one of the brethren raised his hand and said, "Now, Brother Lee, you have spent the evening telling us what to do. Now answer us one more

question. Just how do we obtain the spiritual power necessary for us to lead this people and to instruct them?" And I have been trying to answer that question ever since he asked it. Perhaps a few illustrations will serve to suggest the answer:

I received a letter recently from a patriarch who had been instructed that what he should speak in blessings upon the people should be that which the Lord inspired and not of himself. In the struggle which followed his ordination he sought to know how he could distinguish between what the Lord inspired and that which was just his own thinking. He remembered, he said, what the Lord admonished in an early revelation to Joseph Smith and Oliver Cowdery: "... you cannot write" (which to him meant you cannot say) "that which is sacred save it be given you from me." (D&C 9:9.)

"So my personal problem finally was resolved," he wrote me, "by making this conclusion: You have been called and ordained to this work by an authorized servant of the Lord. You have the authority to proceed. You must live as closely to the Lord as you know how. You must constantly seek and pray for guidance and inspiration, then perform your duties in humility and rest content in the knowledge that you have done all you could, and in the firm belief that what you have said in giving

blessings was indeed inspired."

The Lord's formula for new and untried leaders was this:

"Again I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church.

"And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel.

"And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit.

"And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." (D&C 42:11-14.)

Summarized this meant that there were four essentials for service in the kingdom of God. (1) They must be ordained, (2) they must teach from the standard Church works, (3) they must live as they preached, (4) they must teach by the Spirit. "... when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Nephi 33:1.)

Well, so the Lord has told us in plain

KEEP THE SABBATH DAY

ElRay L. Christiansen

Assistant to the Council of the Twelve

My brothers and sisters, as I sought to determine what I might appropriately speak about at this time, my mind seemed to be driven and impelled to speak on a commandment which God gave to the children of Israel a long, long time ago. I humbly pray that I may say something on this topic that will be encouraging to all of us.

When the Lord created the earth as an abode for his children, he placed upon it all the necessary essentials for their physical needs—the light and the warmth of the sun, the seasons, the fertile soil from which to obtain food and raiment and shelter, and at the same time and with equal concern, he made provision for the spiritual needs of his children and for the development of man. Among the provisions made for man's spiritual goal was the gift of the Sabbath day, for he said to Moses, "... for ... the Lord hath given you the sabbath." (Exodus 16:29.) Three thousand years ago this commandment was given to the children of Israel: "Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God. ...

"... wherefore the Lord blessed the sabbath day, and hallowed it." (*Ibid.*, 20:8-11.)

In modern revelation he has commanded the Saints to observe his holy day by attending their meetings, offering their oblations before the Lord, and as they partake of the Sacrament to make covenant with him that they will take upon them his name and keep his commandments. The reason for these requirements made by the Lord is plainly stated in the revelation in these words: "... that thou mayest more fully keep thyself unspotted from the world, ..." (D&C 59:9.)

The laws and the commandments of God are given to us, not to deny us the right to do what we are wont to do, but rather to provide us with a sure way to obtain peace and happiness and success, "For," according to the book of Proverbs, "... the commandment is a lamp; and the law is light; and re-

proofs of instruction are the way of life." (Proverbs 6:23.)

Accompanying each commandment is the promise of a blessing, either specified or implied. What is the promise made to those who observe the Sabbath day? The Lord declares that inasmuch as they do this with cheerful hearts and countenances, the fulness of the earth is theirs—all things that are made for the benefit and use of man to please the eye and to gladden the heart and to strengthen the body and give peace to the soul.

There was a time in my day when it seemed to me that almost all people, at least those with whom I was acquainted, considered the Sabbath day as a holy day, a day entirely different from the other days. But too often now it seems that we consider it just a part of the weekend, and thus many people do not look upon it as a holy day.

We must not permit ourselves to think of the Sabbath day as a day on which to transact business of any kind. We must not think of the Sabbath day as a day on which to catch up with our work.

language how his servants could be inspired. It was as Alma observed in the sons of Mosiah who were great and successful missionaries. "They were strong in a knowledge of the truth." They were sound in understanding. They fasted and prayed often, and they cultivated "the spirit of prophecy and the spirit of revelation," so that "when they taught they taught with power and authority of God." (Alma 17:1-3.)

I met a man in his late seventies down in Brisbane, Australia, who said that all his lifetime he had been searching for a church that could answer satisfactorily his question, "Are God and his Son, the Savior of the world, living with your church today?" And always the answer to his question was negative. "The scriptures are closed," they said. "There is no prophet through whom the Lord speaks today. God does not reveal himself to man."

He was convalescing from a painful accident when two young men—missionaries of the Church of Jesus Christ of Latter-day Saints—called. In their opening testimony, they bore witness that the Lord had appeared with his Heavenly Father to Joseph Smith, and in answer to his question as to which church they should join, he was told to join none of them, for they were all wrong, "... they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the com-

mandments of men, having a form of godliness, but they deny the power thereof." (See Joseph Smith 2:19.)

Here was the answer he had been seeking, and the Spirit bore witness that this was in truth the true Church of Jesus Christ, with which the Father and the Son were living today.

Brigham Young, in speaking about the same thing, said, "If all the talent, tact, wisdom, and refinement of the world had been sent to me with the Book of Mormon and had declared in the most exalted eloquence the truth of it, undertaking to prove it by learning and worldly wisdom, they would have been to me like the smoke which rises only to vanish away. But when I saw a man without eloquence or talent for public speaking who could say, 'I know by the power of the Holy Ghost that the Book of Mormon is true, that Joseph Smith is a prophet of the Lord,' and the Holy Ghost preceding from that individual, illuminated my understanding, and light, glory, and immortality were before me. I was encircled by them, filled with them, and I knew for myself that their testimony was true." (*J of D*, Vol. 1, p. 90.)

We must teach with that in mind. If the Holy Ghost does not bear witness to the things we say, we cannot and we will not be successful in our missionary work.

I heard a missionary telling about President McKay's visit to Glasgow

when a young reporter looked him in the face and asked of President McKay, "Are you a prophet of God?" And the young man said President McKay looked at the reporter and replied: "Young man, you look me in the eye and answer your own question." This young man in telling me the story said, "I looked President McKay in the eye, and I received my answer and my witness that he is in truth a prophet of the Living God," to which I also bear humble testimony in the name of the Lord Jesus Christ.

"Except the Lord build the house, they labour in vain that build it." (Psalm 127:1.)

Today the servants, many unschooled and inexperienced like the disciples of old, must "go forth"—"the Lord working with them, and confirming the word with the signs following." (See Mark 16:20.)

Except we do walk uprightly and remember our covenants and have an unshakable testimony of the divinity of this Church; in the language of an eminent businessman and financier, the various activities of the Church would be but a shambles.

May the Lord help us to search diligently and walk uprightly and remember the covenant wherewith we have covenanted one with another, I pray humbly, in the name of Jesus Christ. Amen.

We must not permit ourselves to use the Sabbath for amusements or for outings or for participating in or attending sporting events as such.

The devil is not satisfied with just a little wrongdoing. He follows through and persists in gaining his ends by having us think that it is all right to sin a little. But he knows very well that a little sin seldom stays little. In the words of Nephi: "... thus the devil cheateth their souls, and leadeth them carefully down to hell." (2 Nephi 28:21.)

On a number of occasions when I have been returning from conferences, I have met on the highway a great number of automobiles. In many of these were families apparently returning to their homes on the early Sunday evening. Attached to a good number of these cars were beautiful boats. Now, ordinarily, we do not take boats to church, so one must conclude that these fine people had not been to church, nor were they on their way to church. I wonder if it is wise—well, I can say positively—it is not wise for parents to

take their children away from their appointed places of worship on the Sabbath day where they may learn the gospel and where they may become fortified to face life through increased faith, trust, and confidence in the Lord, and require their children to go with them on the Sabbath day to spend the day on the reservoir or at some other place of amusement. Such practices may seriously impair and affect the lives of these children and perhaps the lives of their children. In fairness to our children and to ourselves, we must go to the "house of prayer" on his holy day as the commandment requires.

An acquaintance of mine had purchased a lovely boat and had just finished varnishing it and painting it. When I stopped by, he was admiring it. I surmised that he was getting it ready to take it, with his family, to the reservoir the next Sunday. He said, "It is complete and in readiness except for one thing." Then he asked me, "Could you suggest an appropriate name for the boat?" I knew him very well. I thought for a moment, and then I

said, "Well, perhaps you should name it *The Sabbath-Breaker*." He looked at me, and he understood.

A father was speaking to a gathering in connection with one of the stake conferences in Wyoming, which I attended. This man had, for sometime, taken his family away from home on the Sabbath. When they were returning from one trip on a Sunday evening, one of his little girls in a thoughtful mood, said to him, "Daddy, when can we stay home on Sunday with our friends and go to Sunday School and Sacrament meeting?" The father, suddenly realizing what he was doing to his children, replied with determination, "Honey, we will stay home next Sunday and every other Sunday, and we will go to church, all five of us."

I regret that I do not know who composed these lines:

"A Sabbath well spent brings a week of content
And help for the cares of tomorrow.
But a Sabbath profaned, whatever the gain,

Is a sure forerunner of sorrow."

What regret there will be for those of us who knowingly ignore this beneficent law of the sacred Sabbath. Some of us may live to realize the fact that the Sabbath profaned, whatever be gained, is a sure forerunner of sorrow.

With joy we ought to sing the song,

BE A DISCIPLE

Alma Sonne

Assistant to the Council of the Twelve

Thank you, brethren and sisters, for singing that good hymn so well. ["Praise to the Man."] It is always full of inspiration, especially when it is sung by so many as are present here this afternoon.

I would like to say a word about our missionaries—past and present—the men and the women who have kept alive the memory of the Lord Jesus and the gospel of Jesus Christ in the hearts of men. The missionary spirit is resting upon the Church. I believe it has rested upon the Church since its beginning. It is reflected in the messages which we have heard today. You are aware that there is a struggle going on in the world for the hearts and minds of the people. The enemies of truth and freedom are exerting themselves as never before to destroy moral and spiritual values.

The battle is being waged with relentless and determined vigor. The adversary is alert and active, and the powers of darkness are pressing forward at home and abroad.

The Apostle Paul recognized that power when he said, "For the mystery of iniquity doth already work." (2 Thess. 2:7.) It is at work in our schools, in the colleges, in the universities, in the

"Welcome, welcome, Sabbath morning, Now we rest from every care. Welcome, welcome, is thy dawning, Holy Sabbath, day of prayer."

My brothers and sisters, it is well that we pray to the Lord that among nations peace may be maintained, but I know and you know that we must, as individuals, add to our prayers obedi-

ence to the commandments if our supplications are to be efficacious. "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.

"If ye walk in my statutes, and keep my commandments, and do them; . . . I will give peace in the land, and ye shall lie down, and none shall make you afraid: . . ." (Leviticus 26:2-3, 6.)

newspapers, in the books, in the magazines, on the television, and in the picture halls.

To counteract these unholy influences the Church is sending into the world thousands of missionaries to proclaim the restored gospel of Jesus Christ. It is the only weapon, my brethren and sisters, that will eventually crush and destroy the evil designs and bring to naught the devious plans of unscrupulous, untrustworthy, and godless leaders of men. Missionary service is the life, the vitality, and the obligation of the Church. Jesus commanded his servants, whom he called and commissioned, to go into all the world and preach the gospel to every creature and to every nation, and tongue, and people.

In doing this he launched the greatest program of all time. It is not yet finished, nor will it be finished until every knee shall bow and every tongue confess that Jesus is the Christ. These servants, although few in number, responded with remarkable success. Under the guidance and inspiration of the Holy Ghost they went forth and appeared openly in the streets, in the synagogues, and even in the temple courts in Jerusalem. They spoke with great boldness

to the public officials, to the magistrates, and to the rabble in crowded places where mobs are wont to congregate. The gospel was for everyone—rich and poor, high and low, slave and aristocrat—for God is no respecter of persons.

It was not the gospel submitted by Matthew, Mark, Luke, and John which first drew attention to the Christ, for gospel teaching had already taken hold upon the world before the four gospels were generally known. Then as now it required the energy of individuals, personal contacts, patience, diligence, love, and the inspiration and enthusiasm of devoted missionaries to plant the gospel message in the hearts and lives of people.

The missionary method of the Church today is almost identical with that carried on by Jesus Christ and his apostles nineteen hundred years ago. It has been similarly successful. The work was neither professionalized nor commercialized. You will recall these humble emissaries of the Lord were to go forth two by two. One was to be the support of the other. They were to be witnesses before God of their respective testimonies. Together they could better

REPENTANCE—SPELLED WITH 7 R'S

William J. Critchlow, Jr.

Assistant to the Council of the Twelve

People in all of the nations of the earth need to repent. The need is urgent. This declaration of need constitutes an indictment of guilt—transgressions are implied.

For what need we repent I may be asked? My answer:

For the same sins that brought low the impenitent inhabitants of Sodom and Gomorrah;

for the identical sins that brought extinction to the impenitent Nephites on this continent;

for the same sins that brought destruction to the impenitent souls in Noah's day;

for the same sins that will bring the

judgments of God upon the impenitent people in our day—unless we repent.

" . . . as it was in the days of Noe, so shall it be also in the days of the Son of man." (Luke 17:26.)

Our world has become a modern Babylon. Cities like Sodom and Gomorrah dot the earth.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8.)

In a few moments, one could inventory in the mind his or her more serious transgressions—those already repented of, and those still to be repented of. It will take a little longer, and the list will grow a little longer, if we add

to it our sins of omission. Sometimes our sins of omission are greater than our sins of commission. Now, how did we rid ourselves of sin or how shall we rid ourselves of the sins so listed? Is there a pattern or formula for repenting? Definitely there is, in my humble opinion, and those who will pause to list their sins will, by so doing, be taking the first step in the repenting process. In such a mental inventory we automatically recognize certain of our acts as transgressions, otherwise we would not list them. No problem can be solved, no sin can be resolved until it is first recognized. Recognition of sin therefore is the first step in the repenting processes.

Must we not learn that the blessings of peace and all other blessings we seek from God come through observing the laws set forth in his commandments? This is made plain in the Doctrine and Covenants in these words which are familiar: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

As he stood upon the deck of the battleship *Missouri* in Yokohama Bay, when Japan surrendered, General Douglas MacArthur made this significant declaration: "If we do not devise some greater and equitable system, Armaged-

don will be upon us. The problem is basically theological and involves a spiritual renaissance and character. It must be of the spirit if we are to save the flesh."

That each of us help to bring about this spiritual renaissance by making sure that we and ours keep holy the Sabbath day, I pray humbly, in the name of Jesus Christ. Amen.

face hostile receptions and bitter opposition. Together they could preserve their faith and their enthusiasm and withstand temptation and wrongdoing. It was God's plan of proselyting, and it was very effective.

I know most of you here have read the Lord's instructions to his servants whom he sent forth. "Provide neither gold, nor silver, nor brass in your purses,

"Nor scrip for your journey, neither two coats, neither shoes nor yet staves: . . .

"Behold, I send you forth as sheep in the midst of wolves:

"... beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

"And ye shall be brought before governors and kings for my sake. . . ." (Matt. 10:9-10, 16-18.)

If you are familiar with the story and life of Jesus, you will know that prophecy came true in the minutest detail. He said further, "He that loveth father and mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

"And he that taketh not his cross, and followeth after me is not worthy of

me." (*Ibid.*, 10:37-38.)

Then he admonished them, "And as you go, preach, saying, The kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." (*Ibid.*, 10:7-8.) And you will see there was to be no interference and nothing was to supersede the solemn, almost drastic, injunction of the Savior to these wonderful men. No halfhearted effort was acceptable. The work to be done was important and required every sacrifice, if necessary, even life itself. It must have required great courage for these young humble, unsophisticated men to preach Jesus crucified and resurrected, and to preach the Fatherhood of God and the brotherhood of man, and to teach the children of God to be perfect, even as their Father in heaven is perfect.

Some men stand in terror of public opinion. Not so with the disciples of Jesus. They were unafraid. From such teaching over the centuries came our Declaration of Independence, setting forth the doctrine of equal rights. The world owes much to the missionaries—men like Paul, the apostle; men like Wilford Woodruff, Brigham Young,

Heber C. Kimball, Parley and Orson Pratt, Charles W. Penrose, and a thousand others; and men like those who today are blazing the trail into Asia, Europe, the islands of the sea, and to every part of North and South America.

To meet the demand and to discharge the responsibility resting heavily upon the Church, the missionary spirit must possess its members, for everyone is expected to be a missionary. The world must learn that man cannot live by bread alone, that beyond the power of materialism there is a greater power which determines the destiny of men and nations. That power is generated by the missionaries.

We can say to all the world that Christ's word is taught today as Christ and his apostles taught it two thousand years ago. They teach the same gospel without thought of material reward, with faith and good works, strengthened by firm and unshakable testimonies against which there is no argument.

May God bless the missionaries everywhere that they may be magnified before all men in every nation and kindred and tongue and people is my humble prayer, in the name of Jesus Christ. Amen.

The Apostle Paul assented to the stoning of Stephen. He held the cloaks of those who threw the stones. Not until he was chastened by the Lord did he recognize the full extent of his sin. Great was his remorse thereafter.

A convert to the Church was unaware that he was transgressing a law of God as he imbibed tea, coffee, and tobacco until he was taught God's law of health—the Word of Wisdom. His conversion forced upon him recognition of the law. Violations thereafter constituted transgressions.

For the purpose of my theme I propose to spell repentance with seven big capital "R's." The first "R" obviously

stands for *recognition*.

Paul's godly sorrow for his sin suggests the second "R"—*remorse*. Our Lord, teaching his followers to pray, said: "... lead us not into temptation, but deliver us from evil: . . ." (Matt. 6:13.)

He said that nearly two thousand years ago. Brought up to date, the 1962 version seems to be: "Lead us not into temptation but deliver us from being caught."

Sorrow for being caught in sin is not remorse.

The third "R" stands for *relating*. All sins should be confessed unto the Lord.

"Where," said Elder Marion G. Romney, "one's transgressions are of such a

nature as would, unrepented of, put in jeopardy his right to membership or fellowship in the Church of Jesus Christ, full and effective confession would, in my judgment, require confession by the repentant sinner to his bishop or other proper presiding Church officer—not that the Church officer could forgive the sin (this power rests in the Lord himself and those only to whom he specifically delegates it) but rather that the Church, acting through its duly appointed officers, might with full knowledge of the facts take such action with respect to church discipline as the circumstances merit." (*Conf. Report*, Oct. 1955.)

The fourth "R" stands for *restitution*. "For misconduct which offends another, confession should also be made to the offended one, and his forgiveness sought." (*Idem*.)

Restitution means to restore—to repair the damage. Three boys about to receive scouting awards were apprehended breaking street lights. And were they sorry for being caught! Later, but before they accepted their awards, they recognized their acts as unbecoming Eagle Scouts and with a true feeling of remorse went to the power company to relate their transgression and offered to make *restitution* by paying for the lights. Incidentally, the only restitution exacted was that they be guardians of those lights. From then on the lights burned on and on and on.

Some things cannot be restored. Street lights can be replaced, embezzled funds and stolen property may be returned, but how does one make restitution for the sin of blasphemy—taking the name of God in vain. Blasphemy, used so freely to emphasize our conversation, is the most thoughtless of all conversational crimes. How does one make restitution for lies—for bearing false witness?

The wagging tongue like—

"The moving finger writes: and having writ,
Moves on: nor all thy piety nor wit
Shall lure it back to cancel half a line,
Nor all thy tears wash out a word if it."
—Omar Khayyam

Paul's sincere apology to the Lord for assenting to the stoning of Stephen never brought back Stephen's life. Nor will all the prayers of repentant sinners ever restore virtue to a maid or a boy.

The fifth "R" stands for *resolution*. It implies a firm resolve to forsake our sins. There are two kinds of resolutions, one is called the New Year type. These come cheaper by the dozen and are branded with insincerity and guaranteed to last only till the next temptation. Few ever last longer than the winter snows. The other is the sincere type, resolved and guaranteed to last forever.

"By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)

Resolves which are repeatedly broken merit no forgiveness.

"... go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God." (D&C 82:7.)

We do not trifle with the Lord.

A resolution is an expression of faith and like faith needs to be supported by works. The next step therefore involves works. It is represented by a big "R" which stands for *reformation*. A resolution is an intention to do well. Reformation is actually doing well.

"... let every man learn his duty," said the Lord, "... he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (See D&C 107:99-100.)

Transgressors seek the forgiveness of Heavenly Father. Their fellow men will forgive "seventy times seven" (see Matt. 18:21-22) because they have been so commanded.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (*Ibid.*, 64:10.)

To earn his forgiveness one should go the extra mile, forsaking not only his sins but adding the while devotion and service to prove his love for him. Such devotion and service constitutes *reformation*.

Now if in the process of repenting we follow these six steps, represented by the six "R's"—may I list them: *Recognition, remorse, relating, restitution, resolution, and reformation* we should have placed ourselves in a position to enjoy the seventh step represented by another great big "R" which stands for *realization*—realization of the happiness that comes from righteous living. Happiness is righteousness, said President McKay. "... if there be no righteousness there be no happiness." (2 Nephi 2:13.) A realization too, that we are forgiven by him whose forgiveness really counts, and a peaceful feeling will burn within our bosoms, and our minds will be at peace. Elder Sterling Sill told us

this morning that the number "7" was a symbol of completeness. These seven "R's" accordingly symbolize a complete process of repentance.

If spelling repentance with so many "R's" complicates for you the repenting process, be of good cheer. Many good souls who couldn't spell it with seven "R's" or any other way have sincerely repented and have been forgiven. One's conscience seemingly has a way of conforming unwittingly. So let your conscience be your guide. "The sum-bonum of the proposition" (Henry Drummond) is repent—everybody repent.

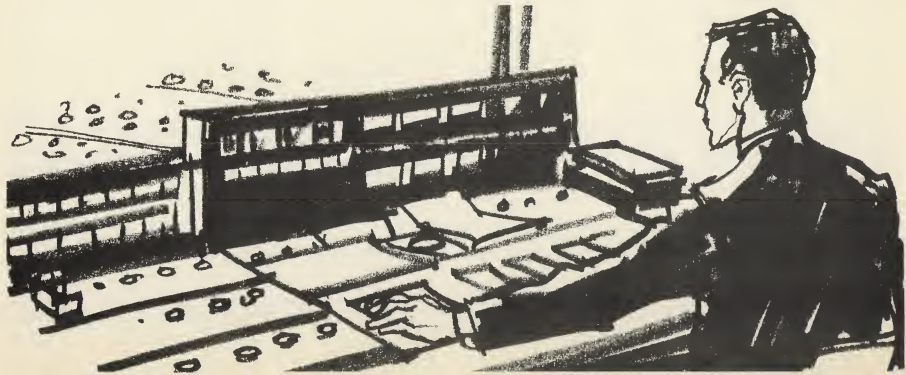
"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9.)

After forty years of wandering in the wilderness, Moses brought the children of Israel to the borders of the promised land. There they were halted so they could sanctify themselves before they entered.

Today after six thousand years of mortal living, dying, striving, and wandering upon the face of the earth, the children of God stand on the threshold of another promised land—a promised millennium of peace, and just as God sifted out the impenitent in Moses' day, so will he sift out the impenitent in our day before the dawn of the millennial morn. We have so little time left to sanctify ourselves—it's later than we think. How else can we sanctify ourselves save by repentance? I plead with all—give it top priority. Our Lord gave it priority when he counseled:

"Hearken ye people of my Church ... Hearken ye people from afar; and ye that are upon the islands of the sea ... Prepare ye, prepare ye, for that which is to come, for the Lord is nigh ... For I the Lord cannot look upon sin with the least degree of allowance ... Nevertheless, he that repents ... and doeth the commandments of the Lord shall be forgiven, and he that repents not, from him shall be taken even the light which he has received." (See D&C 1:1, 12, 31-33.)

In the name of Jesus Christ. Amen.



OUR BUSINESS—TO SERVE THE LORD

LeGrand Richards

of the Council of the Twelve

I am happy to greet you Latter-day Saints this morning, assembled in this great conference of the Church, and all who are listening in over the radio and the television. I thank the Lord above all other things in my life for my membership in this Church and for my association with the Latter-day Saints.

Yesterday in President McKay's most inspiring address, he related some of the incidents in connection with the organization of the Church 132 years ago, and he quoted from a revelation given by the Lord to the Prophet Joseph Smith over a year before the Church was organized in which the Lord said that a marvelous work was about to come forth among the children of men.

If the world could only understand what that marvelous work is and where they could learn about it. You do not read about it in the newspapers. President McKay related many of the marvelous things that have occurred in the world, but we have to go to the scriptures and to the words of the prophets to learn what that marvelous work is.

Isaiah saw the same thing that would come to pass in our day when he said: "... Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29:13-14.)

When the Lord indicated that he would do a marvelous work and wonder, if it were marvelous and wonderful in his eyes, what would it be in the eyes of the world if they just understood it?

There are so many other prophecies like the one of Daniel in his interpretation of King Nebuchadnezzar's dream where the Lord indicated that in the latter days, and we live in the latter days, he would set up his kingdom in the earth, never to be thrown down or given to another people. Never in the history of the world has such a kingdom been set up with a promise that it would never be thrown down or given to another people, but Daniel said that it would roll forth like a little stone cut out of the mountain without hands until it would become as a great mountain and fill the whole earth. (See Daniel 2.)

When we hear about how this work is spreading in the world, we cannot help realizing that this is that marvel-

ous work and a wonder, just described in different terms by Daniel as compared with the one that Isaiah tells us of, and Isaiah said that the wisdom of their wise men would perish, and the understanding of their prudent men would be hid, because they cannot understand and comprehend, any more than they could understand and comprehend the work that Jesus established when he was here upon the earth, and so they crucified him. You remember he said: "... Father, forgive them; for they know not what they do. . . ." (Luke 23:34.)

We have many other prophecies. Isaiah said that the Lord had declared the end from the beginning. (See *ibid.*, 46:10.) He said: "The grass withereth, the flower fadeth: but the word of our God shall stand for ever." (*Ibid.*, 40:8.)

Where do we learn the word of our God? We read in the scriptures the words of Amos the Prophet that: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

So that if the Lord should ever undertake to fulfil the promises made to the Prophet Joseph Smith and to Isaiah and to Daniel, then we would have to look to find that work headed by a prophet, because God could not do, according to his plan and purposes, the work he decreed he would do without a prophet. Thank God for the prophets of this dispensation.

You remember how Jesus said that the people of his day crucified the living prophets, but they decorated the graves of the dead prophets. And history is just repeating itself today. So we turn to the living prophets to learn of this marvelous work and a wonder the Lord promised to do and to learn of the kingdom the Lord promised to set up in the latter days.

We know that this Church is the fulfillment of those very prophecies and many, many others, relating to this marvelous work that God said he would establish in the latter days, and we would that all men everywhere might know as we know, and we bear witness of it, and that is the reason for the great missionary program of the Church where we have some 11,000 of our young men and women out in the world with no thought of any earthly gain, only a desire to share with the people of the world the marvelous truths of the gospel.

We converted a very prominent banker not long ago, and when I attended one of the conferences at which he was present, I asked him if he would like to say a few words in the conference. He stood up and said something like this: "Mormonism is not only a

religion, it is a way of life." And why should it not be a way of life? It is not just a Sunday religion. It is a religion that enters into our lives until the first thing in the life of a Latter-day Saint is to serve the Lord and honor his priesthood, where every man can bear the priesthood of God and help to build the kingdom of God in the earth. I thank the Lord for such a Church as that.

You remember the story about when one of the brethren was asked what his business was, and he said, "My business, sir, is to serve the Lord. I mend shoes for a living." Now that is the way the Latter-day Saints feel. Our business is to serve the Lord, and then we mend shoes for a living.

A short time ago, and many of you may be familiar with this, there was a very prominent minister delivering an address on what was called the National Brotherhood Week, and he talked about the Mormons. He was discussing the merits of the Church of Jesus Christ of Latter-day Saints, and after admitting that he had always had a very erroneous idea about the Mormons, he made this statement: "What are the things that I like about the Mormons?" Then he enumerates some of them, one by one, and indicates that it is a way of life; for instance, he says his first thought is a clear statement of faith, a statement of faith that young people can grasp, understanding what it is. Then he mentions and discusses some of its teachings, such as eternal progression. What a marvelous truth this Church has revealed to the world. Revelation taking place today. What a world it would be if everybody believed in the revelations of God in our day!

And then he speaks of eternal marriage. Is it not strange that as plainly as that principle is taught in the Holy Scriptures, that we should be the only Church that teaches it? All other churches perform their marriages "until death do you part." I know there are some ministers who would like to perform their marriages for eternity, because I have talked with them. I cannot take time to tell you of these experiences this morning, but one of our Mormon boys was being married in southern California a few years ago. He was marrying out of the Church, and her minister was to perform the ceremony. In talking with this young couple in advance, he said, "Now, if there is anything special you would like me to say when I perform the ceremony, if you will indicate it, I will be glad to say it." This young Mormon boy spoke up and said, "Reverend, when you pronounce us husband and wife, if you would do it for time and

eternity, you would surely make me happy." The minister raised his head, and said, "Isn't that a beautiful thought? Why don't we all get married like that?" We would all get married like that if we lived properly, and if we understood God's eternal truth when he said it was not good for man to be alone and gave him a help meet before death ever came into this world. Through the atonement of Christ, we are to be restored to man's former condition. If it was not good for man to be alone before death came into the world, it will not be good for man to be alone when there is no more death.

To us who understand this principle, we cannot understand why the world cannot believe when it is taught so plainly. I could tell you of other ministers who have admitted to me that they believe eternal marriage is a principle of the scriptures, but they are not allowed to teach it in their own churches.

Then this minister said, when mentioning these things, "But is this faith bad?" Is it bad to believe in eternal progression? Is it bad to believe in revelation? Is it bad to believe in the eternal duration of the marriage

covenant?

Then he adds: "The second thing I like about them is that they have a way of life. Their religion enters into their life immediately." Then he discusses our attitude toward work, toward accepting help from the government and our standards of living necessary to prepare us to serve in the Church, and then he says, "I do not know whether it is because of this way of life to which their religion is related so intimately or not, but they are perhaps the healthiest people in the world. During the war, in Utah you found more people or men acceptable for the services than any other state in the United States." Then he states, "Utah is the first state in the United States in education and perhaps the best in the world."

If we have what we claim, a marvelous work and a wonder, should it not inspire us as a people to live up to its standards? It is nothing more than what Jesus said that we should let our light so shine before men that they, seeing our good works, should glorify our Father which is in heaven. (See Matt. 5:16.)

Then this man says, "The third thing I like about the Mormon faith, it is a family-centered religion. This family-

centered religion begins with family prayers in the morning, family prayers at night, and no food is eaten until it is blessed. The entire family goes to Church, led by the father and the mother." I interviewed a young man for his mission a short time ago in southern Utah, and he had just returned from spending eighteen months in an army camp in Germany. He said, "We Mormon boys went to the Chief Chaplain to see if we could get permission to hold our meetings in the government chapel, and he said, 'Well, we would like to accommodate you, but it is in such constant use, we cannot do it. There is a classroom in the basement; you can use that,'" and then he asked for a report of attendance at their meetings and when the first report was handed in, the chaplain said, "My, you must have a lot of Mormon boys at this base." He was told that there were thirty-five. He shook his head and said, "I can't believe it. How do you do it? You have more boys attending your meetings than I have attending mine, and I have five thousand Protestant boys under my supervision." Now, when thirty-five Mormon boys far away from their homes and their loved ones and their bishops and their best girls

RESPONSIBILITY AND THE PRIESTHOOD

Antoine R. Ivins

of the First Council of the Seventy

My brethren and sisters, President McKay was not too far wrong when he said that Anthony W. Ivins [his father] was going to talk to you. My name translated means Anthony. It is a French translation.

I am happy to be with you today, my brethren and sisters, and I am thankful for the many, many blessings which my wife and I enjoy, especially that she has the measure of health and strength that enables her to be in the meeting today and to be my constant companion in the work that is assigned to me. It is thirty years, my brethren and sisters, since I first faced this congregation, that is, it will be in the October conference. Those thirty years have been filled with many fine experiences as I have worked among the members of the Church. I trust that the remaining time that may be allotted to me may be as pleasurable and as beneficial to me as the past has been.

I am especially grateful today for the opportunity that I have had at this conference of saluting my friends from the newly created stake in Mexico. Brother Juarez who was with them when I was assigned to the presidency of the Mexican Mission was the elder in charge of all the work in Mexico. He has gone through the intervening years in faith

and in service, and I congratulate him on being appointed now a bishop in that new stake.

I pray that they will carry back to the people of Mexico my good wishes and my faith in them and in their ability to realize the purpose for which this new stake was created.

I have lived quite a bit more than half of the life of the Church, and I go back in my memory to the difficulties with which the brethren carried on the work of the Church when I was a lad. I remember the opposition that was created in many sections of the country to the work of the Church, and then when one sees the success that we are having and the growth that we are realizing today, one marvels and realizes that it really is the work of the Lord.

Our problem, brethren and sisters, is to move it forward, and you brethren who are in the audience today, most of you, are responsible officers in the priesthood which you have received, and in that sense you have a very distinct obligation to your congregations.

I have been reading in the New Testament recently, re-reading, and I find it extremely interesting. I would like to recommend it as a following course for the reading of the Book of Mormon

which was our assignment recently. I read as you have all read, that statement about having faith like a mustard seed. One wonders why the mustard seed was chosen—some think because it is small, that may have been the case—but it is an interesting thing to study a mustard seed. It is endowed by God with the power to grow and increase in size, in stature, and then reproduce itself. In other words, that mustard seed carries the perfect power to realize the purpose for which it was created by God. But we must understand, also, that if it does realize that purpose, conditions must be satisfactory. Its ability may be destroyed by frost or drought or heat, but if it falls into the proper environment, it grows and realizes its full purpose. I believe that in the heart of every normal child that is born into this world is that same God-given power, and I believe, also, that the realization of that power depends, for years at least, upon external conditions for which the fathers and the mothers and the neighbors are responsible very largely, until people get to a maturity where they determine their own course of thinking and living.

I am not so much worried about what other people do not do, as I am about what we do not do. We have the

can make a better record of attending church than five thousand Protestant boys, does not that tell you something about the spiritual power that there is in this Church, that leads them to the house of worship?

I told this story in California and one of the brethren there said, "I was raised in one of the largest churches in San Francisco. We had a beautiful building. We had over ten thousand members, and our average attendance was less than one hundred." According to our statistics, we would have had, with that many, thirty-six hundred average attendance at the meetings.

Then this minister tells about the home evening and about the fellowship in the Church and the youth program, how they associate together. I heard a minister on the radio in California make this statement, "What we need is a church for the youth of the land. We have been preaching to the old folks and letting the young folks go to the devil." He said, "That is why our churches are empty today."

A minister in talking over the radio in Los Angeles held a question and answer box, and one evening the first question asked was, "What church is doing the most for its young people?"

And his answer was, "The Mormon Church," and then he explained our standards of living and what the Church did for its young people, and we have had many such comments as that. Then he talked about our preparation of our young people for marriage.

There isn't time to discuss more of this minister's comments on what he likes about the Mormons. I have only discussed three, and there are seven, so I will skip them. But I come now to the seventh, where he talks about the service in the Church. He took as an illustration a stake president, and he knew all about it. He lived in one of our communities, and he told about the number of meetings he held, the number of miles he traveled, and some of them travel great distances, and then after he discussed that, and he could say as well have discussed the bishops, too, he said, "They care for their members." And then he adds, "Unless the laymen of the church reassume their responsibility, I do not believe the Protestant church has a future."

I would like to read a few statements in closing from recent converts to the Church that I have received during the last few days. I only have time to read one, and that is from a retired

minister—he was not retired when we converted him—I think he may be in this audience this morning. I copied this out of a letter less than thirty days old: "My testimony grows and grows. Where we were once blind, we now see."

Would it not be marvelous if all the world could see and come out of darkness, as Peter said, to his marvelous light, and we have it to offer, and we invite all men everywhere to listen to our message, and I always say that there is not an honest man or an honest woman in this world who really loves the Lord who would not join this Church if he knew what it was.

Then this convert adds, "We never knew of such love as we now have for each other and all others. Some of our former friends say that they have never before witnessed such a change as has come over us."

My time is up. God bless us, brothers and sisters, and help us to carry on in the great assignment that is ours and bear witness of the truth that the world might share with us this marvelous work and a wonder, I pray and leave my blessing with you good people, in the name of the Lord, Jesus Christ. Amen.

power as members of the Church of Jesus Christ of Latter-day Saints to influence young people. Many of us do not appreciate and perhaps do not understand this, and we lose, for one reason or another, the service of many wonderful young men and young women in the Church. We have now a large group of men in the Melchizedek Priesthood who do not appear to appreciate their opportunities and their responsibilities.

I have developed in my ministry with you a love for people who are in a sense indifferent because of these conditions over which they had little control earlier in life, and I have come to realize that once they can be touched by the spirit of God into faith and activity, they become wonderful servants. I want them to understand that we love them. When one is militantly opposed to the work of the Church, we have nothing but sympathy for him. So when we realize the great number of people that have not sensed their opportunities to become active and go through the Aaronic Priesthood into the Melchizedek Priesthood, then when we realize the number of men who are in the Melchizedek Priesthood who are not active in it, we cannot help realizing the tremendous responsibility that rests upon

us and how far we come from making the perfect effort in the rearing of young people and placing them on a firm foundation of faith, faith like the mustard seed. Now, if we could properly

MY CAMEO

BY ELSIE CHAMBERLAIN CARROLL

*I have a precious cameo
Locked safe in memory's jewel case,
Its cherished features carved by years
Of love and toil and prayers and tears:
The image of my mother's face.
It is a sacred talisman
I keep to guide me on my way.
The eyes of calm serenity
Give something of their faith to me
And help me find the blessings of
each day.*

cultivate those people in their growing years, they would realize I think rather fully the purposes for which we are here—God-given purposes and God-given powers that we have which we fail to use.

I think that perhaps we are justified in judging one's faith by his activity, because faith is what prompts activity, and if we do judge them by that standard, we find that there are times when many of them are reported as having little faith because they are reported as inactive in the Church. Why cannot we reach them, brethren and sisters? We cannot drive them into it, of course; we have to love them into it and give them opportunity to help, because when people serve us, they realize that they have an interest in us. I read as a boy Benjamin Franklin's *Autobiography* in which he said that he early learned that when he wanted particular people to have a particular interest in him, he had to give those particular people an opportunity to do something for him, and perhaps that would be one of our approaches to these people, to find something that they can do that will divert their interest and develop their faith and their testimony. The testimony is the thing that has the greatest power of all in our lives, I believe.

When we realize through receiving a testimony, which comes from the Spirit of God, our relationship to God, our obligation to God our Father and our obligation to each other in the Church organization, then we devote ourselves

to that service. Without a testimony we do little.

So our problem, brethren and sisters, with our young people is to develop in their hearts the testimony which can carry them over those adolescent years that are so fraught with danger into mature manhood with a testimony that

will impel them to observe the commandments of God, that when they enter into the marriage relationship, as has been suggested, they do it for time and for all eternity, so that then they can carry on—and only then can they carry on and realize the full purpose for which men and women come into this world.

Brethren and sisters, let us not worry too much about other people but worry about ourselves. Brother Lee last night said that the only comparisons that he thinks are of value are the comparisons of a person with his past, of a ward with its past, of a stake with its past. Then if we look at ourselves, we begin,

BE MISSIONARIES

Franklin D. Richards

Assistant to the Council of the Twelve

My dear brothers and sisters, I have enjoyed the spirit of this conference as you have—the beautiful music that has been rendered and the wonderful counsel that has been given us by our Prophet and the other leaders that have spoken to us.

Truly, "The Spirit of God like a fire is burning," and the "veil o'er the earth is beginning to burst." (William W. Phelps.)

This is so noticeable as we travel throughout the missions. Since the first of the year Sister Richards and I have visited all of the eight eastern American missions from Canada to Florida. We have met with more than 1,700 missionaries and thousands of Saints. I would like to report that their spirit is wonderful, and they are very happy and dedicated. The "Every Member a Missionary" program is being used more and more, and convert baptisms are double those of a year ago.

President McKay, in the film, "Every Member a Missionary," stated that the purpose of the gospel of Jesus Christ is to change men's lives, to change human nature. Does this mean "to be born again"? Brothers and sisters, I am certain it does. The Savior, in speaking to Nicodemus, said, "... Except a man be born again he cannot see the kingdom of God." (John 3:3.) Nicodemus replied: "How can a man be born when he is old? ..."

The Savior then answered, "... Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. ... Marvel not that I said unto thee, Ye must be born again." (*Ibid.*, 3:3-7.)

Invariably missionaries testify that their greatest joy and happiness comes from seeing men and women born again as they are baptized. Yes, in seeing the change that comes into their lives as they accept and live the simple gospel truths. Missionaries are truly seeing miracles occur in the lives of the converts they baptize as they accept the gospel of Jesus Christ.

In the eight eastern American missions, convert baptisms in 1960 were 4,527; in 1961, 10,209, and for the first three months of this year are more

than double a year ago. Recently I received a letter from the members and missionaries of the Elkins (West Virginia) Branch which indicates what is happening. Let me quote a part of it.

"We as missionaries and members of the Elkins Branch are so thrilled with the success and growth of our branch that we want to write and tell you about it. We have been blessed with this growth since you came a year ago and told us of the 'Every Member a Missionary' plan. In the five years from 1955 through 1960 there were 42 converts baptized in the Elkins Branch. With the 'Every Member a Missionary' program we, as a team in the Elkins Branch, began to ask people the Golden Questions, and those that wanted to know about the Church we invited into our homes for group meetings. Because of this the Lord blessed our branch membership with 121 convert baptisms in 1961, which nearly doubled our branch membership.

"Yes, 121 convert baptisms in 1961 compared with 42 in the five years before. In the first two months of 1962 the Lord has blessed us with 51 convert baptisms, which is almost half of the total number of baptisms in 1961.

"The branch president and his family have been having group meetings in their home regularly for all age groups. By their screening the people through asking the Golden Questions before they invite them into their home, the missionaries have baptized about 20 people from this one family's meetings alone. The effect it has had is tremendous. The people are really baptismal conscious and are doing everything they can to have group meetings.

"We testify to you that asking the Golden Questions and having group meetings is a very effective way to bring souls into the Kingdom of God. The love, enthusiasm, and spirituality has never been higher. We love to baptize people." Signed, The Elkins Branch members and missionaries.

Again, in the Oakridge, (Tennessee), Branch there were twenty-three convert baptisms in 1961, and in January and February of this year there were thirty—more in the first two months of this year than all of last year.

At Louisville, Kentucky, the East Central States Mission office staff of five missionaries, by holding group meetings Sundays and evenings, baptized 124 wonderful converts in the year 1961.

At a recent stake conference in California, a great deal of interest and enthusiasm was shown in the "Every Member a Missionary" program. After the morning session a woman came up and introduced herself and presented her friend, saying, "She is mine." Both of their faces reflected great joy and happiness. Then she explained that she had asked her friend the Golden Questions, and her friend replied that she was interested and would like to know more about the Church. The woman then arranged for the missionaries to come to her home and teach her friend the beautiful truths of the gospel as contained in the six discussions. Her friend prayed, studied, and attended Church to further her understanding. She soon gained a testimony and was baptized.

No wonder this good sister felt so much joy as she put her arm around her friend, and said, "She is mine."

Are you one of those who are wondering about the spirit of the missionaries? I tell you as a whole they have never been happier; they have never worked more effectively and have never been more richly rewarded. The great number of convert baptisms are their reward. Who does the Lord's work gets the Lord's pay. Yes, they are reaping while the day lasts, that they may treasure up for their souls everlasting salvation in the kingdom of God.

Recently I received a letter from a sister in Athens, Tennessee. She had been searching for the truth for forty-five years, and when she heard the gospel, she knew she had found what she was looking for. The missionaries met her in October 1960, and she was baptized November 23. When she was baptized, she was the only member in Athens. Within three months five of her family and friends had been baptized, having been influenced by her powerful testimony. Now a little more than a year later they have a branch of thirty, with a Sunday School, MIA, and Primary. This sister is quite typical of the many converts coming into the

if we have the courage to do it, to revamp our lives.

I remember making a talk in Idaho one time on repentance. Repentance is fundamental to us, as you all know, but after I got through, a fine old brother walked up to me and he said, "Brother Ivins, that was wonderful. You hit my

neighbor right square on top of the head." And a young man followed him up and he said, "Brother Ivins, it was good, and you were talking to me all the time." That is our problem, brethren and sisters, to take to heart the instructions we get through the scriptures we read and from the brethren who

stand to teach us.

May we have the strength and the power to face ourselves squarely and then take advantage of the opportunities presented in order to acquit ourselves creditably of our responsibility to each other and to God our Heavenly Father, I pray in the name of Jesus Christ. Amen.

Church at this time.

Increased membership in the Church requires more and larger chapels for worship, for teaching, and for cultural purposes. Last year there were twenty beautiful chapels completed in the eight eastern American missions. This year there are forty-two new chapels either under construction or soon to start. Also in the east coast stakes many more new chapels or additions to present chapels are being started. Adequate places to hold church services are really wonderful missionary aids.

Of particular interest is the site recently purchased in New York City, just off Fifth Avenue between 57th and 58th streets. The proposed construction of a church facility at this site received nationwide publicity and opened many doors and minds to the missionaries. Also, with the increased membership on the east coast more districts are becoming ready for stake organizations. Three stakes have been organized within the last few months, and twelve more areas are presently under consideration. There are now fifteen stakes in the area of the eight eastern American missions.

I was especially pleased to be selected to accompany Elder Delbert L. Stapley to organize the Cumorah Stake at

Palmyra, New York, the birthplace of the Church. I tell you the Spirit of the Lord and that of the Prophet Joseph was truly there.

Yes, my brothers and sisters, the Spirit of the Lord is being poured out upon all flesh, and men's hearts are being softened. One branch president in the east asked me, "How long is this missionary explosion going on in the Church?" The answer is found in the sixty-fifth section of the Doctrine and Covenants, verse 2.

"The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth."

This prophecy cannot be fulfilled by the full-time missionaries and the part-time missionaries alone. It is necessary for "Every member to be a missionary," as our Prophet has declared.

Let me again remind you how you can be a missionary. First, by living the gospel so that others seeing your good works may be led to join the Church; by asking your friends and neighbors what they know about the Church, and if they would like to know more. Many

will say yes. Then, invite them into your homes, and have the missionaries, stake or full-time, give them the simple gospel discussions.

Take your friends who want to know more about the Church to our Church meetings, and love them into the Church. When the people who want to know more about the Church do not live near you, send their names, addresses, and telephone numbers to the nearest stake or mission where they live.

In the beautiful hymn, "Praise to the Man," we sing: "Wake up the world for the conflict of justice. Millions shall know 'Brother Joseph' again." (William W. Phelps.) I love the Prophet Joseph Smith, and I am certain that as this great missionary work goes forward, millions will know Brother Joseph again.

Brothers and sisters, I know that our Father in heaven lives; that Jesus is the Christ, the Only Begotten of the Father in the flesh. I bear witness that Joseph Smith is one of the great prophets of all time; and that we have a great prophet at the head of the Church at this time.

David O. McKay is one of the greatest missionaries that has ever lived, and I sustain, love, and support him. May the Lord bless us that we may, each and every one of us, be missionaries, I pray in the name of Jesus Christ. Amen.



THE TRANSFORMING POWER OF THE GOSPEL

Nathan Eldon Tanner

Assistant to the Council of the Twelve

President McKay, my beloved brethren and sisters, after listening to this wonderful music and these inspiring talks that we have heard in conference and facing this vast body of priesthood and these fine women, I had a strong feeling, as someone has said, that the greatest eloquence I could indulge in would be silence. However, I have been called, and in all humility I want to say that I love and sustain President David O. McKay as the prophet of the Lord and all these wonderful brethren associated with him and express my appreciation to them for the great strength and inspiration that they have been to me as I am sure they have been to all of you.

I should also like to express my sincere appreciation of the fine, devoted leadership and the faithful members throughout this Church.

Sister Tanner and I are most grateful for the privilege and honor that came to us just a year ago, when we were called to serve in this great missionary work, to cry repentance unto this people and seek to bring forth the cause of Zion.

We sincerely hope and continually pray that we shall prove worthy of the call, and I humbly pray this morning, that the Lord will bless me while I speak to you.

I wish, first, to recognize the presence of the faithful representatives of the stake presidents and bishoprics and branch presidents from the stakes in Great Britain and in Holland. Nearly every one of them is in the Church because of some dedicated missionary who was prepared and privileged to take the gospel message to those foreign lands.

President McKay, I bring you and the Saints here greetings from all the Saints in the stakes and missions of the West European area and also from those devoted missionaries and mission presidents and their wives that are laboring there.

We were very happy to have had the privilege during the last few months of traveling with and being built up by President and Sister Moyle and their two daughters and Brother and Sister Spencer W. Kimball and Brother and Sister Howard W. Hunter while they visited our missions and stakes. The wonderful spirit that they radiated and the encouragement and help that they gave to the missionaries and the officers and members and investigators will be felt for years to come.

At our servicemen's conference when President Moyle spoke to those men and women, I shall never forget the influence and the impact that it had on them and will have in their lives. At this time I should like to say how I appreciate those servicemen who are

members of our Church and their devotion as they go forward in the work of the Lord. It is an inspiration to me to see young men of that caliber laboring throughout the world, and realize that they are doing the work of the Lord, trying to keep the members of the Church together in groups and helping to spread the gospel wherever they go.

Two young returned missionaries in France, who are now in the armed services, told me that last year they baptized more people while in the service than they did in the two years that they were in the mission field in France.

We have over 1,600 missionaries in the West European Mission, most of whom we have seen and heard and in-

WILD FLOWERS

BY RUBY ZAGOREN

*The wind is the sower,
The earth, their mother;
They timidly flower,
Crowd close to each other
In crannies and clogs,
In meadows and field,
In marsh and bog.
They dauntlessly wild
Their petaled graces,
Their sweet-scented goods,
In hidden places
To pretty the woods.*

terviewed since the first of the year. They all send their love and best wishes to their parents and loved ones and to those who are helping to keep them in the mission field.

Inasmuch as these missionaries are across the ocean in those foreign lands and therefore seem farther from home, I should like to say a few words about the work they are doing and conditions over there. It is certainly a privilege and a blessing to be associated with these missionaries, to hear them bear their testimonies and tell of their experiences as they go forward as ambassadors of the Lord. Last year they baptized over 16,000 converts, which is an average of approximately one each month for every missionary in the West European Mission. In France, the two missions last year baptized nearly twice as many people as were baptized in the whole of the British Isles in 1958. A few years ago this would have been considered entirely impossible. To hear the testimonies of these new members and to see the changes that come into their lives as they accept the truths of the gospel and become active members of the Church is an inspiration indeed.

Since the beginning of the year, two

new missions have been established in the British Isles. The British Mission has been divided into the British and the Southwest British Missions, and the Scottish-Irish Mission has become the Scottish Mission and the Irish Mission. This makes six missions in the British Isles.

The organization of two new stakes is being recommended.

In order to provide building accommodations for the increasing membership, we have labor—I prefer calling them church-building-missionaries—employed throughout the mission, helping to build chapels while at the same time they are becoming real, substantial members of the Church.

While this outstanding growth is going forward, and so many people are being brought into the Church, the missionaries themselves are developing into fine men and women who will become very strong leaders of the Church. It is a heart-warming experience which brings tears to your eyes to hear them express their love and appreciation for their parents and the influence they have had in their lives and the privilege they have of being on a mission.

The joy and happiness which they experience in bringing people into the Church can be excellently put by that which some of them have as they hear of increased interest and activities at home. It is really a humbling experience to see a big, strong young man break down and cry as he says, "The greatest thrill in my life was when I heard that dad has now become active in the Church, and that when I return home we will be able to go to the temple and there be sealed as a family for time and all eternity." And to hear another express his joy, love, and appreciation and thank his Heavenly Father that his dad, who was not a member of the Church, but who has been keeping him on a mission, has now joined the Church is a thrilling experience, indeed.

Again, may I repeat that while these missionaries are doing a marvelous work in bringing people into the Church they are at the same time developing into men and women of whom we can all be proud and whose testimonies and experience will not only carry them through life with a strong determination to live the kind of life they should but will add greatly to the strength of the Church.

In spite of the deep-rooted traditions and strong prejudices which exist in those old countries and which present some real problems, we find one thing which is most encouraging and that is that people from all stations in life, including professors, doctors, lawyers,

and successful businessmen, are showing an interest in and are becoming members of the Church today.

Just a few weeks ago, six young missionaries and I were invited to participate in a telecast one Sunday evening in London in which we were interrogated in a panel discussion by a member of the House of Commons. The questions were very fair, and we were given an opportunity to answer them without interruption. The way those young men responded was a real credit to the Church.

Just a few days later, again in London, there was a full hour broadcast on BBC under the direction of Mr. Charles Chilton of the BBC, who is not a member of the Church, whom some of you know personally because of his having spent some time in Salt Lake City. I should like to read to you the announcement that appeared in the *Radio-Times* the day the program was presented. It is entitled "The Mormons":

"What is a Mormon? The usual reply to that question is something like this: 'O I would say the people whose religion allows them dozens of wives.' It did once, but it doesn't any longer. Polygamy was officially outlawed more than seventy years ago and less than 3% of the Mormon community ever indulged in it. The Mormon Church, or to give it its correct name, The Church of Jesus Christ of Latter-day Saints, was founded in 1830 by Joseph Smith, the son of a pioneer farmer of New York State. Although avid Bible-readers and regular holders of family prayers, few frontier families of those days belonged to an organized church. However, in 1820 a great missionary campaign was launched by Presbyterians, Methodists, Baptists, and other churches with the object of converting the settlers to their own particular faiths. Thousands of people were converted, including Mrs. Smith and three of her children, but not Joseph. 'There were,' he said, 'too many sects from which to choose,' and all of them declared themselves to be the only true church which, of course, was not possible. He decided to ask God for guidance, and he prayed and had a vision in which he was told the true Church of God would soon be revealed to him. How the new church was formed and how its members were persecuted and how at last, wandering to and fro along and beyond the western frontiers, they founded a new Zion in the valley of the Great Salt Lake, will be told in 'This Is the Place' tonight."

Then in the *Daily Express*, the Manchester edition preceding the program, we read:

"BBC plans program on Mormons. The program will tell how the faith was founded in New York and hounded

across America."

The program started with a very brief history of Joseph Smith, the Prophet, when he was just a boy and carried right through with his history until his martyrdom. It told of the missionary work in Great Britain, the people leaving there and crossing the waters and then the plains, the many trials and tribulations of the Saints as they were driven from place to place, and how unfair the people and the governments had been to them. It told of the Mormon Battalion, the Indians, the crickets, the sea gulls, and the building of the temple which was all presented dramatically. Those who took part were all well-trained British artists, and the choruses were beautifully rendered.

FREE

BY LILLIE D. CHAFFIN

My hands must push the plow for bread.

My feet must follow the furrow;

My eyes must measure the meadow's length

If the harvest be full and thorough.

My brow may line and learn of thorns,

My back be bowed with duty,

But my heart is ever free to love,

My lips to sing of beauty!

Following the program we read in the *Oxford Mail*, under the big headline "Not Nearly Enough of the Mormon Story," these comments:

"The story of the Mormons, 'This Is the Place,' really only scraped the surface of a fascinating history. The tale of the trek out west to found Salt Lake City was over-full of breaks and music. Joseph Smith, the founder of the Church of Jesus Christ of Latter-day Saints, to give Mormons their full name, and Brigham Young, who chose the spot on which to build Salt Lake City, are pioneers of stature, who had to be cut down to smaller size to fit them into this program.

"Too many questions about the Mormon way of life remained unanswered. Certainly there is plenty of material available if some one would care to dig a little deeper."

These programs, along with others in which our people have participated, have created much interest and opened hundreds of doors to our missionaries. While this kind of program is being sponsored by some, there are those who are strongly opposed to our being there and to everything we do. Others want to know more about our beliefs. I could

give you many experiences, personal and otherwise, but I should like to relate briefly the experience of a very talented and educated young Oxford graduate who is an Egyptian by birth. He studied and practised law in Cairo; he has taught law in the law schools of Luxembourg, he speaks six different languages including Arabic, Hebrew, Italian, French, German, and English, and teaches now in the London University. When he first read the Book of Mormon, he was greatly impressed by the style in which it was written. He noted that it, like the Semitic language, so often had sentences begin with the conjunction "and" and with the phrase "and it came to pass." He was also impressed by the fact that names used throughout the book were names which occur so often in the Semitic language. He knew that an uneducated youth could not have translated or written this book. He noted, too, that Joseph Smith took no credit for its authorship but claimed that it was translated by the power of God. He accepted Joseph Smith's claim without doubt as he knew that this was the only way the book could have been written.

As the missionaries taught him the principles of the gospel, he joined with them in childlike faith in praying to his Heavenly Father that he might have an understanding of the gospel. His prayers were answered, and he learned by the Spirit that he had found the truth. He was converted to the Church with a deep and abiding testimony. He is an able and strong advocate of the gospel and defender of the Book of Mormon which he knows is true.

This is only one of many experiences which are most encouraging to the missionaries and the Saints and help to strengthen their testimonies as they hear of them.

I, too, wish to bear my testimony to you today that the gospel has been restored in these the latter-days, that God the Eternal Father and his Son Jesus Christ did appear to the boy Joseph Smith, that he was chosen as a prophet of God with apostles at the head of the Church of Jesus Christ of Latter-day Saints, that we have the same organization that existed in the Primitive Church, that the priesthood has been restored and that we have a prophet and apostles of God at the head of the Church today, and that the same simple truths and principles are taught and ordinances performed and by the same authority as at the time of Christ, and that the way is open whereby every man may be baptized by water and by the spirit and thereby enter into the kingdom of God. This is my testimony, in the name of Jesus Christ. Amen.

CATCHING THE VISION

Theodore M. Burton

Assistant to the Council of the Twelve

My dear brothers and sisters, I am truly grateful for the privilege I have of being here this day and for the opportunity I have of bearing my testimony to you of the divinity of this work. It has been a great privilege to go back again to Europe and to work again with the people that I love so much. I have had already many wonderful experiences and have been impressed again by the strength of the people in those lands.

Very recently I read an article in *Der Abendpost*, one of the German newspapers in Frankfurt, Germany. On Friday, March 16, this paper published a letter from Dr. Martin Niemoeller. He is the president of the Lutheran Church in Germany, which is there known as the "Evangelische Kirche." In the paper he defended a statement he had made previously that eighty percent of those of his church who paid taxes to the church and therefore could be considered nominal members are atheists who do not believe in God. Dr. Niemoeller stated in a letter to the paper that he had based his announcement on his memory of a questionnaire which had been compiled and published in a German newspaper during the past year.

One of the questions asked by the newspaper was whether the receiver of the questionnaire believed in the existence of God. The published result was that eighty percent had answered that question in the questionnaire with a clear and emphatic "no." Dr. Niemoeller said that he had not made the statement to wake up the atheistic eighty percent to a belief in God, but to show the one hundred percent of the people who lived in that area, who were members of his church, that they were now co-existing in an atheistic society and that the so-called western nations could not use the excuse that those in the west were Christians while those in the communist nations were atheistic. His thesis, simply, was this, that the western nations were just as atheistic as the communist countries.

The missionary effort of our Church, which has established many missions in that area and has sent literally thousands of missionaries there to bear testimony of the divinity of Jesus Christ in that land, is clearly justified. The action of the Church in bearing witness in that area is absolutely necessary. Therefore, I am glad that I have had the privilege of again being a missionary in that area and that we have such missions of our Church in Europe.

I am grateful to report that the work is progressing in Europe. The Church is growing rapidly in numbers of members, and spirituality among our people there is increasing. One of the astounding

things which has pleased me tremendously has been the increase in leadership among our people. I do not think that anything could be made more clear as to this leadership than something which happened during the month of February.

In February of this year we had a terrible storm which crashed down upon northern Europe. The wind blowing in from the North Sea drove the water up the rivers, and we had a terrible flood in the area around Hamburg. We were very concerned. I happened to be touring the North German mission at that particular time with President Maycock. On Friday evening when we left Altona and drove through Hamburg on our way to Bremen, we passed along the levee and noticed that the water was rising. Some of the cars were already partially under water, and not much more than ten minutes after we passed the water came in and flowed over the very road that we had been traveling. At that time we did not realize how serious conditions were. Although we knew that the water was high, we spent the night in Bremen, held our missionary conference there the next day, and as soon as I returned to Frankfurt by air I telephoned to find out how things were, for I heard that President Maycock could not get back to Hamburg because the roads were under water.

I had reports from that area on Saturday night, and the president of the stake said they had things in hand and were working to care for the people but were concerned about some of the members. The amazing thing was the way our wonderful brethren there immediately sprang into action and took care of their own people. The president of that stake and his counselors with some of the members of the high council visited the bishops, checked on the Saints, found what was needed, and took care of them. They located and helped flood victims, for many of our people lost all their belongings. They lost their furniture, they lost their clothes, even the wallpaper was washed off the walls, and the homes were filled with slime from the floods, but miraculously all their lives were saved.

Some very remarkable things happened. President Panitsch told me that he was concerned about one elderly sister who was bedridden. He was afraid that the flood which covered much of Wilhelmsburg might have taken her life, because she could not move. However, the night before the flood came, she became a little more ill and was taken to a hospital and so was saved.

One of our sisters was concerned be-

cause in the middle of this flood, as the waters came rushing in, her children, which she had held by the hand, were swept away from her by the floods, so she lost them and despaired of their lives. She was rescued and came in tears to her bishop wanting to know what she could do for her children. But the children had been miraculously saved. They had clung to trees the whole night and had been rescued the following morning and were restored to her again frightened, but safe.

So you see, the local Saints helped one another. When the call went out to gather food and clothing, they brought so much material into the Altona branch house that the bishops had to tell the people, "We have enough. Don't bring any more." The sisters spent their time sorting the clothing (it was good clothing that was brought in) and making sure that all the people who received clothing had proper fit and suitable attire.

The local Saints helped one another. And the greatest testimony of unity for me, brothers and sisters, was to see how the presidents of the other German-speaking stakes sprang to the rescue. Berlin telephoned over and asked if they could help, and Switzerland and Stuttgart, without even bothering to telephone, started up their relief action and gathered sums of money which to us were really large in terms of German marks, and sent that money to President Panitsch, offered food and clothing, and telephoned to ask if they could give more help.

So you see, they are working together, and those wonderful German and Swiss Saints in our European stakes held together as one people. It is a thrill to see such unity. I thought to myself, truly these stakes now are places of refuge and safety. Zion is where the pure in heart dwell, and these are true stakes of Zion. My heart swelled with pride for our Saints in Europe.

Since I arrived there on the tenth of January, I have had the privilege of visiting all twelve missions and of holding missionary conferences with all the missionaries in the European Mission. I have spoken to numerous congregations in Germany, in Denmark, in Norway, and in Finland. I have been twice behind the Iron Curtain and have spoken with our Saints there. I have found strength, determination, and enthusiasm everywhere and wonderful leadership.

I visited 1,710 missionaries, and I am proud of them and their spirit of devotion. There is a good spirit among them, and they have an *esprit de corps* which is uniting them in spirit. They are catching the great vision of the work

which they have to do. They are beginning to realize now who they are. This concept of knowing who you are is a very important concept, and I would just like to tell you a little story that was told to me by John Bennion, one of my missionaries, which I think illustrates this principle very well. It is a story about a salesman who came into a rather isolated valley on a selling campaign. He had some selling to do, and as he looked around for a place to stay that night, he found no hotel, no rooming house, no boardinghouse, no place where he could stay. So he did what all good salesmen do when caught in a predicament of this kind. He looked around for the finest house that he could see in this valley, went up, and knocked on the door. When a man came to the door, he introduced himself and said, "I am sorry to bother you, but I am looking for a place to stay tonight, and I can find neither hotel nor rooms available. Would it be possible for you to put me up tonight?" The man opened the door in true western hospitality and said, "Stranger, come on in and make yourself at home."

So the man came in and made himself at home, and they had a very, very pleasant evening together—such a very pleasant evening that in the morning, he decided he would get up and help his new-found friend with his chores. He took up a bucket of grain and went out to the back of the house to the chicken yard to feed the chickens. As he started to feed the chickens, all of a sudden he called excitedly to the man, "Hey, mister, come quick. There's an eagle in your chicken yard."

"Oh," the rancher said, "don't worry about that."

He said, "You don't understand. That's a vicious bird. If you don't get him out of your chicken yard, he'll kill all your chickens!"

"Oh," the rancher said, "don't worry about it."

"But that's a golden eagle!" he cried.

Then the rancher said, "Let me tell you the story, and then you'll understand. Last year some of my boys went with me up into the mountains, and there on a cliff below us we found an eagle's nest. In that eagle's nest were three eggs, and so we let one of the boys down the cliff with a lasso, and he picked up two of those eggs from the eagle's nest and brought them back up with him. When we got home, we put them under a brooding hen. One of those eggs hatched out. That's that eagle. You see, that mother hen was his mother, and all the rest of those chickens are his brothers and sisters. That's no eagle. That's a chicken!"

The salesman looked over into the

chicken yard and sure enough, there was the eagle scratching around in the chicken yard with all of the rest of the chickens and picking up grains of corn just like a chicken would. Then he said to the rancher, "Do you mind if I perform an experiment on that bird?" The rancher said, "Go ahead, he can't lay any eggs." So he walked over and picked up that eagle in his hand, looked him right in the eye and said, "Thou art an eagle. Take to thy wings and fly!" But the eagle just blinked at him with those big yellow eagle eyes, ruffled up his feathers and turned his head sideways and looked him up and down. Then he hopped down to the ground and started to scratch in the dirt after grains of corn. The rancher laughed at the salesman and said, "See, I told you he was just a chicken."

■

LOVE SONG FOR AN ENGINEER

BY MARGARET EVELYN SINGLETON

*You engineer my train of thought
And then supply the track;
You punch the ticket, serve the meal,
And fill the baggage rack.*

*You're every car for wandering
mind's
Exclusive travel use,
And always, on the longest train,
You're also the caboose.*

■

The salesman shook his head and he said, "It just isn't right." Then he went out on his selling campaign, but did not finish, so he returned that night and said, "I am sorry to bother you again, but could I stay another night?" The rancher said, "Look, you stay just as long as you have a mind to. You will always be welcome here." So he spent another very pleasant evening and the next morning got up, picked up his bucket of grain and went out to feed those chickens again. After he had fed the chickens he looked at that eagle. He went over and picked him up, raised him on his hand, and looked him right in the eye and said, "Thou art an eagle. Take to thy wings and fly!" But the eagle just blinked at him with those big yellow eagle eyes, ruffled up his feathers, cocked his head, and looked him up and down, then hopped to the ground and started to scratch for grains of corn again.

The rancher laughed again and said, "It's hopeless. Give it up." Well, the salesman went out to sell another day, but he still did not finish, so he stayed

a third night, and that third morning went out to feed those chickens again. He fed them and then looked at that eagle. It was very early in the morning, and the sun was just coming up over the mountain as he reached down and lifted up that eagle and turned him this time so that he had to look right at the sun. Then he said, "Thou art a golden eagle. Take to thy wings and fly!" But the eagle just blinked at him with those big yellow eagle eyes, ruffled up his feathers, cocked his head, and looked at him again. But as he did so, the sun got in his eyes, so he raised his head to look at the sun, and all of a sudden he began to tremble. Then he spread those great wings and off he flew, and that was the last that was ever seen of that eagle.

Now, he was no longer a chicken. He was an eagle, the king of the air, in the element where he belonged. He was free. A golden eagle, the king of the birds!

I am convinced that there are too many golden eagles among us who are convinced that they are chickens. This is no time for us ever to be chickens. This is a time for us as well as a time for our missionaries to realize who we are.

It reminds me of a passage in the Doctrine and Covenants, section 63, verses 58 to 64, where the Lord said: "For this is a day of warning, and not a day of many words. For I, the Lord, am not to be mocked in the last days."

"Behold, I am from above, and my power lieth beneath. I am over all, and in all, and through all, and search all things, and the day cometh that all things shall be subject unto me."

"Behold, I am Alpha and Omega, even Jesus Christ."

"Wherefore, let all men beware how they take my name in their lips—

"For behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having no authority."

Now, he was speaking of me and of you who bear testimony and witness of some of these sacred things, for he goes on to say: "Wherefore, let the church repent of their sins, and I, the Lord, will own them; otherwise they shall be cut off."

"Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit; and in this there is no condemnation, and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation." (D&C 63:58-64.)

Thus we learn to teach, yes, we must teach and preach by the Spirit, and to use those testimonies which God has given us in a sacred and a solemn man-

ner. We must not speak lightheartedly of these sacred things, but when we bear testimony we must bear that testimony from the depths of our heart. I told our missionaries this, that when they teach, they must teach by the spirit of truth out of the fulness of their hearts, for as the Lord said, "Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or

some other way?

"And if it be by some other way it is not of God." (*Ibid.*, 50:17-18.)

And it is true that he who receives the word must receive it in the same way that it is given. He must open up his heart and must receive the message by the spirit of truth, for the Lord goes on to say: "And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?"

"If it be some other way it is not of

God." (*Ibid.*, 50:19-20.)

Thus the spirit of truth is a bridge which reaches between honest people everywhere. It is a bridge of honesty. It is a bridge of sincerity. It is a bridge of brotherly love.

As the Lord goes on to say in that same section in the following verse: "Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the

*Saturday Afternoon Session,
April 7, 1962*

SPIRITUAL COMMUNICATION

*Spencer W. Kimball
of the Council of the Twelve*

My brothers and sisters, it is a grand privilege to meet with you in this great conference which is the most nearly international of all conferences ever held in the Church. We are making history today with the conference proceedings being received in this tabernacle in various languages and with the conference messages going out into foreign lands.

We live in a marvelous age with developments far beyond the most fantastic prognostications of a quarter century ago. Our communication lines have been extended from Pony Express to fast air service; transportation has been speeded from horse and buggy to globe-encircling jets for the masses, and speeds running into the thousands of miles each hour for the explorers. From the Vikings and Columbus, we come to "Glenn" and the astronauts. Persistent scientists continue to explore land and sea, and now they are out in space. Much learning has been added, but astronauts and rocket riders and telegraphers can little realize how relatively elementary are their movements and discoveries and knowledge. Astronomers have sought knowledge through study, but prophets through faith. Astronomers have developed powerful telescopes through which they have seen much, but prophets and seers have had clearer vision at greater distances with precision instruments such as the Liahona and the Urim and Thummim, which have far exceeded the most advanced radar, radio, television, or telescopic equipment.

In a recent magazine was printed a brief digest of an article from a German astronomer who says that radio astronomers today discuss as a distinct possibility interplanetary conversation between earth-bound man and creatures on other planets; he "demonstrates with intricate mathematical logic that planets suitable for life may be fairly common among the stars, and that there are perhaps only ten civilized communities within 1,000 light years of the earth," and "there may well be creatures intelligent

enough on some of those planets to transmit radio messages across the enormous distances of interstellar space."

He seems convinced that earth's astronomers could eventually detect and interpret incoming messages which highly cultured creatures from those intelligent communities might send, but since the galactic history of such planets "might take billions of years to evolve, their flowering might well last only a few thousand years, so their brief moments of glory would seldom coincide." He reasons that "some extraterrestrial civilizations may have destroyed themselves completely, while others may have killed off only the higher types of life, permitting new and later civilizations to evolve from the humble creatures that managed to survive."

Since no mention is made of a controlling power, we fear that there is the assumption that planets build themselves and that inhabitants create themselves. We honor and congratulate the scientists for their intensive research and some of their conclusions. When we add to their assumptions and findings the knowledge acquired through the scriptures, and then place an Omnipotent God in the center of all things, the picture becomes clearer and purpose gives it meaning and color.

The Gospel writer, John, gave us these precious words: "In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not any thing made that was made." (John 1:1-3.)

And modern revelation confirms: "The worlds were made by him; men were made by him; all things were made by him, and through him,

"... he was called the Son of God..." (D&C 93:10, 14.)

The Lord himself testifies: "Behold, I am Jesus Christ, the Son of the Living God, who created the heavens and the earth, ..." (*Ibid.*, 14:9.) "... [they]

are in mine hands, ..." (*Ibid.*, 67:2.)

Students of the universe might be amazed to know how much Adam knew about astronomy; how much Enoch and Moses had of accumulated knowledge of this world in its beginnings, its history and of its projected end. Many would wonder at the great Abraham, living nearly forty centuries ago, who was such a world authority, not only on the earth, its movements, and its conditions, but on the universe itself, extending to the very center of it.

His supernatural knowledge was probably supplemented by research and observation in the clear, starry nights in the plains of Mesopotamia, but he must have received the major part through the Urim and Thummim which could have been far more revealing than the most powerful telescope in the most modern observatory. In his 175 brilliant years of life he accumulated knowledge in many fields, but especially in astronomy, in which field he seems to have excelled, and was perhaps equal or superior to even the highly trained Egyptian astronomers. At the altar near Bethel, close to Jerusalem, came his greatest scientific knowledge.

As he sat in Egypt and wrote his treatise on papyrus, in longhand, likely to present to Pharaoh and his eminent court, he wrote, "And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees;

"And I saw the stars that they were very great, and one of them was nearest unto the throne of God; and there were many great ones which were near unto it;

"And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which thou standest." (Abraham 3:1-3.)

The worlds were created, organized, and made to function by Jesus Christ our Lord, all this at the instance of

Spirit of truth?

"Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

"And that which doth not edify is not of God, and is darkness.

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day." (*Ibid.*, 50:21-24.)

and under the direction of his Father Elohim, our Heavenly Father. Abraham knew, as we know, that the works of God in all creations were infinite, purposeful, efficient, limitless.

The Lord continues in his revelation to the Prophet, "And there are many kingdoms, for there is no space in which there is no kingdom; . . .

"Unto every kingdom is given a law; . . ." (See D&C 88:37-38.) He knew the bounds set to heaven, earth, sun, stars, their times, revolutions, laws and glories—which orbs borrow their light from Kolob, the greatest of all the stars. (Abraham 3.) He actually tells us about the throne of God and that he resides "on a globe like a sea of glass and fire, [which]—is a great Urim and Thummim." (D&C 130:7-8.)

He continues in his inspired treatise, "And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, . . ." (Abraham 3:4) and that one revolution of it was equal to one thousand years on earth.

We quote again, "Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time." (PoGP, Facsimile 2:1.)

Other grand-governing creations near to the place where God resides are pictured. This advanced knowledge was "revealed from God to Abraham as he offered sacrifice upon an altar which he had built unto the Lord." (*Ibid.*, 2:2.) He says, "Thus I, Abraham, talked with the Lord, face to face, . . . and he told me of the works which his hands had made; . . . which were many; and they multiplied before mine eyes, and I could not see the end thereof." (Abraham 3:11-12.)

As we stretch our imaginations to absorb the limitlessness of the creations of God, we turn to a favorite song:

"If you could hie to Kolob in the twinkling of an eye,

And then continue onward with that same speed to fly,

So knowing the personal responsibility that today rests upon me, I bear my solemn witness to you, by the spirit of truth and by the power of the Holy Ghost, that I know from deep within my soul that Jesus lives, that Jesus is the living Christ, a resurrected being, and a personal God of flesh and bones, who truly did appear and spoke to Joseph Smith, taught him, instructed him, and now guides this Church and reveals his will to us today through a

D'ye think that you could ever, through all eternity,

Find out the generation where Gods began to be?

"Or see the grand beginning, where space did not extend?

Or view the last creation, where Gods and matter end?

Methinks the Spirit whispers, No man has found 'pure space,'

Nor seen the outside curtains, where nothing has a place.

The works of God continue, and worlds and lives abound;

Improvement and progression have one eternal round.

There is no end to matter; there is no end to space;

There is no end to spirit; there is no end to race."

—William W. Phelps

The noted scientist speaks of other planets and suggests civilized space communities. Time was when most people thought the earth was the world, and that the sun, the moon, and the stars were earth's counterparts, or inferior appendages, merely to give light like lanterns hanging in the sky. But now scientists know, as the people generally know, and as prophets knew long before them, that the earth is but one minor unit of numerous creations in space, illuminated by the presence of God "who is in the midst of all things." (D&C 88:12-13) "... the glory of his presence that the sun shall hide his face in shame. . . ." (*Ibid.*, 133:49.)

Our friend the astronomer speaks of interstellar civilizations, probably experiencing turbulent history such as our own earth has had with the rise and fall of great civilizations, such as Babylon, Ninevah, Jerusalem, Egypt, Greece, Rome, and numerous others which have flared like an arc-light, then dimmed even to candlelight proportions, or to be extinguished. The prophets knew through the centuries that not only civilizations come and go, but worlds

choice and living prophet, David O. McKay, as others have testified before me, I bear you this testimony by virtue of my calling as a special witness, for I know the truth of these things in my heart and ask honest men everywhere to listen and to believe and to search and to know for themselves by the same spirit of truth that these things which we have preached are true. I bear this testimony to you in the name of Jesus Christ. Amen.

are born, mature, and die. The Lord said, "And the end shall come, and the heaven and the earth shall be consumed and pass away, . . .

"... it is the workmanship of mine hands." (*Ibid.*, 29:23, 25.) "... the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, . . .

"... notwithstanding it shall die, it shall be quickened again, . . . and the righteous shall inherit it" (*Ibid.*, 88:25-26.) The Prophet Joseph writes, "The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God.

"... and any man who hath seen any or the least of these hath seen God moving in his majesty and power." (*Ibid.*, 88:45, 47.) "For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

"That bodies of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified." (*Ibid.*, 88:19-20.)

To Moses, to Joseph Smith, and to others of the great prophets, came visions and revelations unbelievable, so clear, so distinct, so complete that it will yet be long, if ever, when, through observation and exploration only, men will gain the knowledge, for the prophets saw unbelievable things in kaleidoscopic vision. "But only an account of this earth, and the inhabitants thereof, give I unto you," said the Lord to Moses. "For behold, there are many worlds that have passed away by the word of my power and there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them." (Moses 1:35.)

We are near appalled by the discernment of the scientists whose accumulated knowledge awes us, but there is

greater knowledge; there are more perfect instruments; there is much more to learn. We can but imagine *how* the great truths have been transmitted through the ages. Exactly how this precious instrument, the Urim and Thummim, operates, we can only surmise, but it seems to be infinitely superior to any mechanism ever dreamed of yet by researchers. It would seem to be a receiving set or instrument. For a set to receive pictures and programs, there must be a broadcasting set. The scriptures above quoted indicated that the abode of God is a master Urim and Thummim, and the synchronization of transmitting and receiving apparatus of this kind could have no limitation.

Even with our most elementary communication sets we hear voices around the world. We remember when, even with earphones, we could decode only part of the static over the newborn radio. Our first television pictures were very local and very amateurish. Today, we see in our homes a fight in Madison Square Garden, a football game in the Cotton Bowl, the Tabernacle Choir in Chicago, an astronaut circling the globe. Is it hard to project ourselves from the elemental world of puny man to the world of Omnipotent God, who with great purpose has developed precision instruments operated through his omnipotent knowledge? Is it difficult to believe that the Urim and Thummim, carried down through the ages by the prophets, even in the hands of our own modern-day prophet, could be that precision instrument which would transmit messages from God himself to his supreme creation—man? Can God have limitations? Can atmosphere or distance or space hold back his pictures? Would it be so difficult for Moses or Enoch or Abraham or Joseph to see a colorful, accurate, moving picture of all things past and present, and even future? Could one doubt that the holy man, Moses, could stand on the mountain peak and see? Moses' Creator said, "... look, and I will show thee the workmanship of mine hands; but not all, for my works are without end, ..."

(*Ibid.*, 1:4.) "Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh on the earth." (*Ibid.*, 1:5.) "For mine own purpose have I made these things. ..."

"And by the word of my power, have I created them, which is mine Only Begotten Son. ..."

And "worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten." (*Ibid.*, 1:31-33.) "... The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine." (*Ibid.*, 1:37.)

The perfected Enoch, as he saw the brilliant, awesome picture, exclaimed, "And were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations;" (*Ibid.*, 7:30.) And then the Creator said, "... there is no end to my works, neither to my words.

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (*Ibid.*, 1:38-39.)

The quoted doctor speaks of the flowering of the civilizations upon the various planets. The Lord told Enoch, "Wherefore, I can stretch forth mine hands and hold all the creations which I have made; and mine eye can pierce them also, and among all the workmanship of mine hands there has not been so great wickedness as among thy brethren." (*Ibid.*, 7:36.)

We know little about interplanetary conversation between planets of the same order and development, but we know that such messages on a two-way circuit have been heard and understood by earth men and properly interpreted to dying civilizations throughout the ages, and this in line with the thought of the dying worlds and the living worlds and the aborning worlds. The scriptures postulate that worlds have gone out of existence through self-

destruction, but other worlds have gone on unto perfection, and communication between the higher and the lower is not only possible, but is also an actuality. At the controlling center of the universe in such a perfected world is God. He knows all things which could possibly affect us, and because of his experience in his creation of us in his image, he is eager that we become like him—perfect. Accordingly, he has continued communication with us through the millennia. Without plane or rocket, messengers have come.

Our surprise is greatest in the last conclusion made by the German astronomer when he expresses the belief that "the earth's young civilization is now approaching its first great crisis because of its new found powers of self destruction," and "man's best hope of avoiding disaster is to listen hard for radioed advice. Far out in starry space," he says, "perhaps is an old wise civilization that has survived many crises and is trying to warn the callow earth against the mistakes of its own youth." What an astute observation! Yet for thousands of years our omniscient Heavenly Father from his old wise world has been trying to get his children to listen hard for such radioed advice and televised wisdom, but they were blind of eyes and dull of ears. They were not connected to the power line.

Handwritten messages of warning have come to wicked Belshazzars, who, with lords and ladies in ugly debauchery, drank wines from golden vessels stolen from holy temples, and empires collapsed, and while drunkenness and sensual indulgence were at their height, there "... came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace; and the king saw the part of the hand that wrote.

"Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." (Daniel 5:5-6.) This was a message from another world. Daniel interpreted the solemn warning. On

OUR RESPONSIBILITY TO OUR DEAD

Eldred G. Smith

Patriarch to the Church

Jesus said to Nicodemus, "... Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

"Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of

water and of the Spirit, he cannot enter into the kingdom of God." (John 3:3-5.)

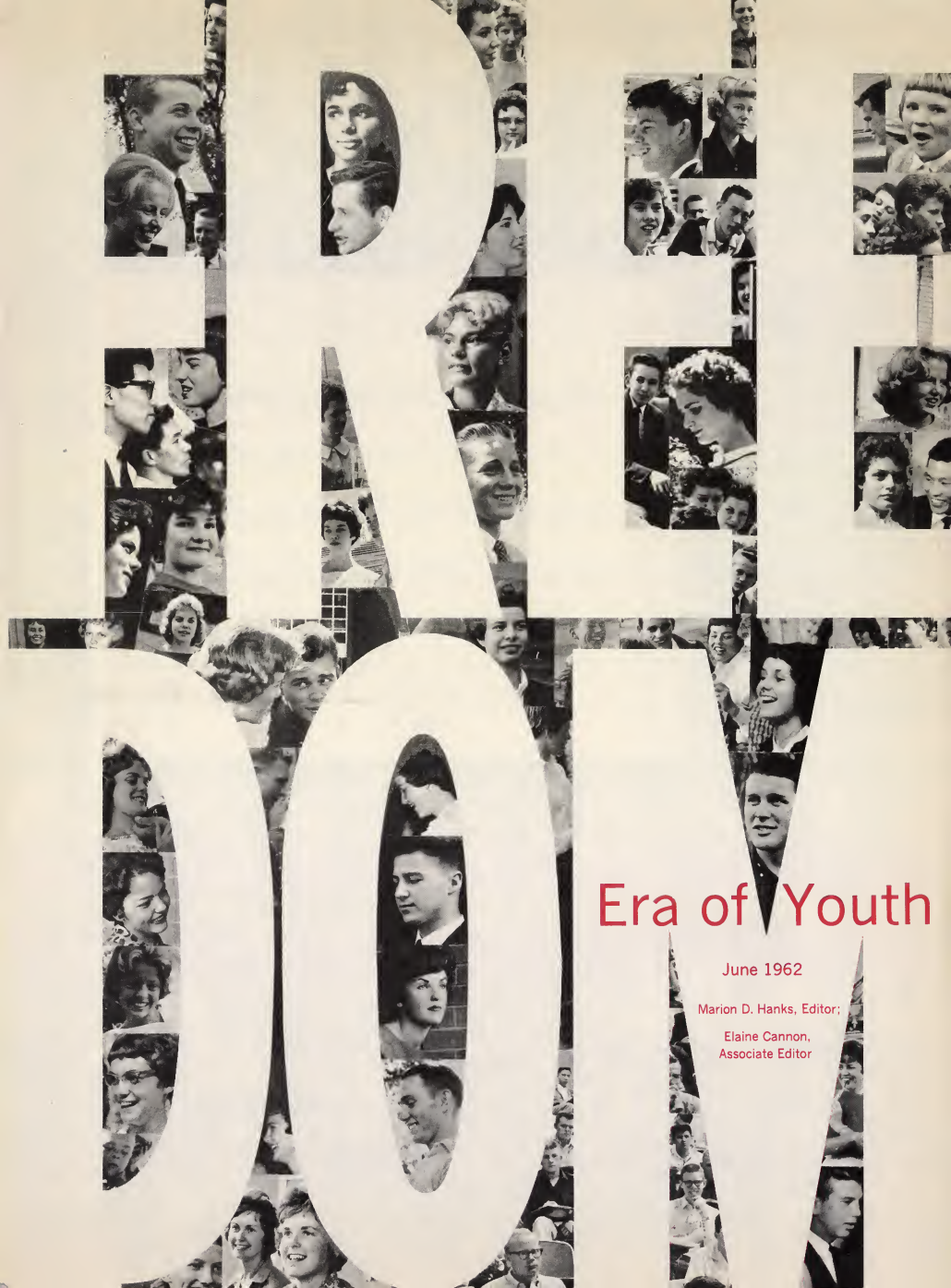
Jesus confirmed this principle himself in his own baptism as is recorded in Matthew:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

"But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him." (Matt. 3:13-15.)

If baptism were so necessary for Jesus, who was a perfect man, without sin, the very Son of God, to fulfil all righteousness, then how much more necessary must it be for all others to receive baptism. Then, too, if the Lord requires



Era of Youth

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Marion D. Hanks, Editor;

Elaine Cannon,
Associate Editor



“Abide ye in the liberty wherewith
ye are made free; entangle not
yourselves in sin, but let your hands
be clean, until the Lord comes.”

Doctrine and Covenants 88:86



WORTH EVERYTHING

"Look, it's my life, and I'm going to live it. This is a free country, you know, and I'm a free man. What I do is my business and not the business of anyone else."

The youngster said it with a snarl and a sneer and with an intensity that made even the experienced counselor's blood run cold. He tried to talk with the boy about a "free country" and "free men" and whose "business" his serious moral misconduct really is. But the young visitor would have none of it. He was very sure of himself. He was "free" and intended to prove it by doing just what he pleased. This to him was freedom: doing just what he pleased, without thought or reference to anyone else.

When he had gone the counselor mused for a time about freedom.

Have you? Have you thought seriously about freedom?

Ask yourself, What is freedom?

How can it be obtained, and protected?

How much is it worth?

Who has it?

Is it the product of money, education, social prominence, political power, position?

Continued on following page)



WHAT IS FREEDOM?

Usually we think of freedom as absence of restraint on person or property or expression. We are “free” when we are outside prison walls, or out of debt, or are able to acquire and dispose of property, to manage our lives, or to meet together without limitation. Often we speak of freedom as the right and responsibility to make decisions—free agency. These precious “freedoms” the boy in the counselor’s office is fortunate enough to enjoy. But there is a kind of freedom he does not have and does not understand that has no political boundaries and nothing to do with dungeons or cells or lack of bread or opportunity. Sometimes it has burned particularly bright under just such conditions. It is the product of free agency properly used. It is the freedom spoken of by Jesus when he said,

“... If ye continue in my word, then are ye my disciples indeed;

“And ye shall know the truth, and the truth shall make you free.

“They answered him, We be Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

“Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. . . .

“If the Son therefore shall make you free, ye shall be free indeed.” (John 8:31-34, 36.)

Freedom is a condition of mastery over *ignorance, unbelief, disobedience, unrighteousness*. He who escapes the bondage of sin is free.



HOW IS FREEDOM OBTAINED?

It is a gift of God through his Son to all who will receive it. . . .

By learning truth.

“And I will walk at liberty: for I seek thy precepts.” (Psalm 119:45.)

By obeying the law.

“I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.” (D&C 98:8.)

By accepting Christ.

“And under this head [Christ’s] ye are made free, and there is no other head whereby ye can be made free. . . .” (Mosiah 5:8.)

By serving him faithfully.

“But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” (James 1:25.)

By so living that we may have the Spirit of the Lord.

“... where the Spirit of the Lord is, there is liberty.” (2 Cor. 3:17.)



HOW IS FREEDOM LOST?

By uncleanness, unrighteousness, sin.

“Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord comes.” (D&C 88:86.)

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." (2 Peter 2:20-21.)

By following bad counsel, being with foolish companions.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

"But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. . . . [they] speak evil of the things that they understand not; and shall utterly perish in their own corruption; . . .

"Having eyes full of adultery, and that cannot cease from sin; *beguiling* unstable souls: . . . Which have forsaken the right way, and are gone astray, . . .

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

"For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

"While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." (*Ibid.*, 9-10, 12, 14, 17-19. Italics added.)



HAT IS FREEDOM WORTH?

It is worth everything: every effort, every devotion, every sacrifice, every service. It is worth life itself, because it gives meaning to life. Eternal life with our Father in heaven will come to those who are free, finally, from ignorance, unbelief, disobedience, unrighteousness.



HO IS FREE?

Those who learn the law of God, who know the truth, and follow after it. Those who truly love and will not hate.

He who is loyal and patient and forgiving. The girl who lives with happy memories and self-respect. The boy who passes the Sacrament, or administers it, with clean hands and an honest heart. The young people who refuse to trifle with bad habits, to cheat in school, to keep bad company. They who know that freedom has a twin named responsibility. Individuals who can respect themselves and who reverence God.

These are truly free. They know a freedom that the careless or dishonest or wilfully disobedient never know. They are free to look others in the eye, to accept the pay or grades they have earned, to think without destructive memories, to live with clear conscience, to serve God in the temple or the mission field.

They are free to walk humbly and with confidence in the holy presence of God.

Marion D. Hanks

Freedom is a priceless gift that enables us to do that which we feel is right, provided we don't infringe on someone else's rights.

Freedom is happiness. We can express how we feel and what we want to obtain in life by our actions and words. I feel that whether a person lives in a free country or not, he has ideas of and desires for freedom. In the United States, we are privileged to be able to express our ideas on freedom rather than to keep them "bottled up" inside us.

We must cherish this precious gift by making it work. To make it work, we must obtain knowledge — knowledge of our Church, the sciences, math, history, politics, and languages. We must strive to make ourselves good citizens of our country and stalwart members of our Church. By setting a good example, we not only protect our freedom, but we set a path for others to follow us — to keep our freedom and free agency, thus, we are following the perfect plan of Jesus Christ.

Zoe Ann Gardner

WHAT I THINK OF

We have been given our free agency. We are free to believe as we choose. God has given to every soul the free agency to choose the good or the evil. We believe that all men should worship according to the dictates of their conscience. This is freedom. In our own country, we have freedom of worship, freedom of speech, freedom of the press, and freedom of assembly. I'm glad that I live in America that we may have these freedoms.

Cheryl Gold

Freedom embodies one single basic concept. That concept is the fact that each individual has the ability to think for himself. However, there are men in our society who have succeeded in fooling themselves and others into believing that freedom is not based on individual thought, but instead on force. These men would have you, or rather force you, to believe that the only way men can be free is to abandon their only contact with reality—their minds. They have changed the law from its only moral function, protection, to legalized coercion.

This anti-thought, pro-force movement is active in our society today. It has already cajoled from us much of our freedom and will continue to take more and more unless we do something to regain it. There is only one way to regain our freedom and that is for each individual in our society to take the responsibility of thinking for himself.

Bill Hidley

Freedom, the basis of our religion, is vital to God's kingdom here on earth. Without freedom we would have nothing, we would lose everything dear and precious to us. Without liberty we would easily lose sight of God. Because the gospel of Jesus Christ is our way of life, we must preserve one of its foremost principles, that of free agency or freedom.

Is freedom the right to do as we please? With freedom there comes a responsibility. With freedom there comes an obligation to consider that there are others in this world. If we would have freedom, we must do more than proclaim freedom. We must live the commandments of God; we must love both God and our fellow men. This is the road to freedom! We, the young people of this generation, are the ones who will lead this world to peace or to destruction. It is our responsibility to ourselves to live the gospel, to learn to the best of our ability, and to bring this confused world to peace through love.

Marcia Ann Nelson

"One nation, under God, indivisible, with liberty and justice for all."

Our hearts swell with pride at this phrase, for we know that this is our priceless heritage.

I hold freedom as one of the greatest gifts man can have. It gives him opportunities as well as responsibilities. In most cases, freedom stimulates man to better himself and his environment. Freedom makes it easier for man to worship God and carry out his religious undertakings. In fact, freedom paved the way for the restoring of God's Church on this continent so that man could receive the truth.

However, freedom can only be preserved through man's ability to live with himself and his neighbor. Love must be dominant in our intentions. Then we can back up the plea: "Let freedom ring!"

Claudia Keeler

Mormon Youth Speaks Out

FREEDOM

Freedom is a sacred right given to every man by God the Eternal Father. Through freedom Christ puts to use his plan of free agency.

Freedom means that we can make our own decisions and are entitled to our own opinions. In our religious life, freedom means that we can decide for ourselves that God exists and that our Church is true. Through this we may receive many spiritual blessings.

It is important that we give as well as receive. We must be tolerant of others and their ideas and beliefs if we are to expect the same.

There are certain duties which we as citizens of the United States of America must fulfil if we are to preserve our freedom. We must obey the law, abide by the majority, respect the minority, and use wisdom in voting. Above all, we must come to a basic understanding of what freedom is and how it influences our lives. Then we must strive never to let our freedom be taken from us.

Beverly Burrup

To me, freedom is as much a responsibility as a privilege. Our privilege is in choosing the type of car we want to drive, wear the color of clothes that we enjoy wearing. And to respect the type of people we want to.

But we have a responsibility to use these privileges correctly so they will stay our privileges.

Patricia Oldroyd

My responsibility towards freedom, as an American, begins within myself. I must be at peace and happy within my own heart before I can be a good citizen.

From the individual, the responsibility passes on to the family. The members must be active in community affairs, worship in their own way, regularly, and strive to make the family as desirable and happy a unit as possible.

When all of a community's families uphold their patriotic responsibilities, the job of having a good moral attitude toward true Americanism rests upon the organization of the county or the state. From the state it goes to the nation, and with each individual taking part, we may have a harmonious atmosphere in the country as a whole for our children to grow and thrive upon.

Therefore, I feel my responsibility toward freedom is to put my trust in God for peace, do nothing which will hurt or deprive others, do nothing to degrade the status of this nation and make good use of my rights and privileges.

Joanne Bartlett



There is only one kind of true freedom. This freedom is available to all men regardless of their financial circumstances or their educational opportunities. This is a freedom that is available to men in time of war as well as in time of peace. The freedom that I am talking about was that which Christ spoke of in John 8:32 when he said, "And ye shall know the truth, and the truth shall make you free." King Benjamin explained this freedom in Mosiah 5:8: "And under this head ye are made free, and there is no other head whereby ye can be made free. . . ." This is freedom from death and sin through Christ. Each man must get it for himself.

As youth of the Church, it is our responsibility to study and learn of the Savior and his gospel, so we can know the truth, and it will make us free.

Susan Bankhead

By studying and gaining knowledge I can defend it verbally. By living the principles of the gospel I can help my neighbors to see the worth of free agency. Above all, I am willing to defend freedom by offering my life for it. Freedom is too precious to lose.

John E. Holmes

Eight ways to Preserve FREEDOM

BY ELAINE CANNON

"The saddest epitaph which can be carved in the memory of a vanished liberty is that it was lost because its possessors failed to stretch forth a saving hand while yet there was time." Chief Justice George Sutherland

Stretch forth your hand . . .

Strengthen your will . . .

Stir up your mind . . .

Start now to preserve the precious freedom that is yours today. You may not be a political leader, but you can wield an important influence in the scheme of freedom. In your own world, in your own way, you can toss a pebble into a pond that finally will affect the lives of innumerable people for good. The pace you set, the people you involve, the attitudes you stimulate will create ripples that will spread and reach and effectively touch.

Don't wait for someone else to start it.

Don't depend on adults to do it.

Stretch forth your own hand. Put forth your own effort. Guarantee freedom for your future while yet there is time.

TALK ABOUT IT . . . at get-togethers, on the bus, during dates, eating lunch. Hear what these teens say:

"Begin by keeping the laws—social, safety, moral, health, civic. We want to live so that we can be free tomorrow, next week and years from now, not living in a prison, or under oppression or lying in an early grave because of carelessness one way or another."

Colleen Madsen

"Being informed on what freedom is and what it entails and then watching the little things is important. Looking beyond the immediate gain and seeing if our freedom is being lost in the long run, is good to do, too."

Don Abel

WAVE A FLAG . . . by making yourself a committee of one to see that there is a national flag in your home and that it waves proudly from your house on special holidays. Some countries have a nice custom of hanging the flag when special guests are coming to the home. Brush up on flag etiquette and set a proper example by using it. Stand, applaud, salute when you should.





SING ABOUT IT . . . around the campfire, at pep assemblies, during conventions, on MIA programs, and during family night. Folk songs, anthems, patriotic tunes make you conscious of your country in a very special way.



WRITE ABOUT IT . . . in your school paper, your ward bulletin. Get statements from students and civic leaders and faculty members. Invite guest writers to suggest what freedom means to them. Give award to the "Freedom Fan" or "Freedom Family" of the week.



READ ABOUT IT . . . Make it a family or friendly project to collect pictures, stories, slogans, and sayings about freedom. Discuss ways in which your group can further the cause of liberty.

PROMOTE IT . . . with a Freedom Week at school. Each day could feature a different event: teens all dressing in flag colors on the same day; halls decked with bunting and flags; a historical movie; a freedom seminar with a teen panel; important guest speakers to instruct and inspire about freedom; creative contest with oratory, essay, poetry, song, and poster divisions; a combined—arts pageant; dress-up day when teens come costumed as favorite character out of our patriotic past. Give prizes for the best, funniest, most authentic, etc., at a reception or dance after school.



HAVE A BALL . . . a George Washington Ball, to be exact! Go all out for colonial atmosphere for your next prom, girl's dance, Gold and Green, or whatever. Everything from powdered wigs and ruffled shirts on your serving help to a "minuet contest" will add spice to the spree.

PAINT AND PARADE IT . . . with an art contest among the small fry in your neighborhood. Top off the event with a neighborhood parade and an exhibit (in someone's garage?) of the entries. Be sure to give lots of blue ribbons. Parents could donate prizes. You donate manpower to organize it.

MAKE FREEDOM A FAD . . . some teens use the language of freedom as their new form of slang. At a dance, boy asks a girl for the next "minuet." Teens who have paired off steadily, are described as "living under oppression." When a couple breaks up, they're "emancipated." A teen party is known as a Bunker Hill these days, and Paul Revere is the favorite tag for "who told you?" or "How do you know?"





THE FREE PRESS

Somebody has said that history is always proceeding in the direction that the young people are taking. I am delighted to see you future leaders tackling this job of understanding what freedom really is.


My subject is freedom and what the free press can mean to us as a people.

In order to understand what I have to say, you'll have to understand and accept the basic premise upon which I'm operating. That basic premise is "Man is a free creature; man is an intelligent creature; physically a creature of good will; a perfectable creature."

There are, perhaps, the majority of people on earth who do not believe this of man. The communists believe that man is the accident of biologic creation and is here only by chance, who has no past and no future and no particular meaning in and of himself as an individual. They believe that man is important only as he fits into society and contributes what he can to society. *The tragic thing about the communist is that he believes in a system that doesn't believe in him.* He believes that man is a creature to be manipulated and controlled and kept in ignorance until it suits the needs of society to inform him.

Manipulating man in this way is only possible in a society that does not believe in the individual as an intelligent being with free agency. In such a society the fact of freedom of the press is unheard of, though this is not admitted in such circles. The press is controlled to eliminate evidences of disagreement between officials in government and, because people cannot be trusted to make decisions, to witness meetings on procedures, and so forth.

In our society we believe in man as free agents with intelligence. We take the position that an educated and informed public will make the right decisions about its own government. We are confident, as were our founding fathers, that government by the people, for the people, and of the people may be slow and at times cumbersome; that there may be squabbles in city hall and some name calling perhaps; that it will certainly involve a great deal of hue and cry during election time when candidates are painted black or white, according to which side you are on; that there may be some inefficiencies, but that in the long run it is in the best interests of the individual man.



Excerpts from a speech given recently by William B. Smart to members of Americanism Club at Highland High School in Salt Lake City, Utah.

I suppose there will always be those people who can operate more efficiently if someone is not looking over their shoulders and perhaps jogging their elbows a little bit . . . who will attempt to close the doors and meet and decide in private. Yet information freely given to the public is the essential oil upon which democratic society functions—the essential lifeblood without which proper decisions would not be possible.

The press is the fourth branch of government which takes you to your school board, to the police station, to the halls of Congress and lets you know what's going on. It is the branch that connects each of the three official branches of government—legislative, executive, and judicial—with the people.

Freedom of the press is not a one-way street. It involves responsibilities on the part of the press to honestly, intelligently, and fairly project the news. It involves responsibility on the part of the public to take that information and study it and act on it.

The press needs to keep up the battle of competing fairly for the news, presenting it honestly and without sensationalism. All this in the face of rising costs of production. The public—you, young friends—need to stir up those around you to overcome public apathy, public indifference, the “what-I-think-doesn't-really-matter” idea. Together we must work to stop the trend of secrecy in governmental affairs, except when real national security is involved.

Is American society going in a dangerous direction because of its unwillingness to overcome the stumbling blocks just mentioned? The complexity of our time may have outgrown our comprehension, and therefore we may finally resort to one human being of commanding quality to work it all out for us and to lead us in that direction. Such a human being of commanding quality might be a Hitler, a Khrushchev, or a Stalin, who would take over the freedoms of a free nation, not by grasping them away from the people, but because they hand them over to him.

Is America handing over its freedoms? The answer lies with your generation. Is this the direction you want to go, crawling to the feet of a commanding human and saying, “Take our freedom; feed us?” The press stands ready to protect you from that, even with our shortcomings. We'll give you the information. But you must take it and use it, not hand it away or ignore it.

Many of you have heard before what some man has placed as the ten steps from bondage to freedom. They go like this: Bondage to spiritual faith; spiritual faith to courage; from courage to freedom; from freedom to some measure of physical abundance; from abundance to selfishness; from selfishness to complacency; from complacency to apathy; from apathy to fear; from fear to dependency; from dependency back again to bondage. Is this the course of free society today? That answer, young people, will have to depend on you.



Martha Hales

Herbert Hoover once said, "Now is the time to think hard and fast. We cannot wait until the appointments of destiny are upon us." This message has real meaning for me now after having spent the summer in Poland behind the Iron Curtain.

With eleven other young Americans, I participated in the Experiment in International Living. We lived in Polish homes and traveled throughout Poland with twelve young Polish brothers and sisters of our age. Most of these young people, because of their communist indoctrination, did not believe in God or in a life hereafter.

At the beginning of my trip, I had decided to live my religion to

Vickie Wilkinson



How do you take the pulse of a nation? Perhaps you must go to its heart; certainly you must know its people. And there we were—two girls from Utah, and two others from each state—suddenly doing both in one of the most exciting experiences of our young lives.

As "senators" to the American Legion "Girls' Nation" we were learning to feel the pulse of our country—the steady beat of routine, the fibrillations of crisis, and most of all, the throb of freedom, democracy, and idealism.

We were learning the importance of adding to America's heartbeat . . . steadily pumping freedom to preserve God-given rights into a world whose circulatory systems for truth are being rotted away by the cancer of communism.

What kind of heart such a task demands! Heart found not only in the metropolis of Washington, DC, but in the very soul of every citizen! And here were ninety-nine young citizens—bright, fun-loving, yet where our nation's future was concerned, deeply serious girls, with backgrounds as varied as their personalities. All of us were caught up in the whirl of our Girls' Nation campaigns, the intensity of our



the best of my ability. Wine and vodka were used by everyone, and inasmuch as we had been warned about drinking water, I had problems. Most of the young people in Poland are drinkers, and I was teased a good deal about my beliefs, but I never preached the Word of Wisdom. I *lived it*, and before the summer was over nearly everyone of these young people had serious discussions with me about my religion. They said to me, "Do you realize what you have? Your religion gives you such happiness and security, something we have all been searching for and hoping to find."

I am so thankful to be living in this free and blessed country and for my membership in the Church. No matter where I may be called to go, I hope I have the courage to face any challenge as a true American, and I pray that I may always set a good example as a worthy member of the Church of Jesus Christ of Latter-day Saints.

Senate sessions, the thrill of seeing Washington, the stimulation of getting to know each other. And we were taking the pulse of America in the people we met there.

What basis were we to judge by? We read this passage from history on the walls of the Lincoln Memorial: "With malice toward none, with charity towards all, with faith in the right as God gives us to see the right. . . ." And I pondered "As God gives us to see the right," recalling such traditional mottos as "For God and Country," and realized that it is religion, as expressed in faith and honor, which is the true basis of real patriotism.

Faith—and honor. What better way then to test the future of America than to take the patriotic pulse of these representative young citizens in regard to their faiths and concepts of honor. Because our Latter-day Saint beliefs are so much the life-blood of our existence, because we are urged to take the gospel wherever we go, and because the importance of our God-given rights is taught us right in church, we LDS girls were especially eager to exchange ideas on such subjects.

A spirit of longing to slip in every word possible concerning the gospel was inevitable. We had to try—even though we felt inadequate, because in the lives of the girls, otherwise so full, we could see gaps that even the knowledge of one particular gospel concept would fill. We felt a deep gratitude that we could gain so much from our Girls' Nation experience because we have been taught the meaning of, "Faith in the right, as God gives us to see the right."

GOOD CITIZENS

Mel Olsen, 17, Osmond Ward, Star Valley (Wyoming) Stake, is making his mark in a wide area of school activities. Mel, a junior at Star Valley High School, led his team to the Wyoming state Class A football championship and was named to the all-state team. He is a fullback. He is also on the varsity basketball and track teams.

Mel also participates in school speech and drama activities, plays first saxophone in the school band, and was Freshman class president.

He is the YMMIA secretary in his ward and was president of his deacon's and teacher's quorums. He has earned an individual award each year since he was ordained a deacon. Mel, whose future plans call for a mission, will graduate from seminary this spring.



Two signal honors have come to Jeannie Hopkins, Santa Cruz Ward, Monterey Bay (California) Stake, five-year convert to the Church. She has been named winner of the Good Citizenship award presented by the local chapter, Daughters of the American Revolution, and winner of the Santa Cruz Soroptimists' citizenship award.

The DAR award was selected on the basis of outstanding qualities in leadership, dependability, patriotism, and service to the school.

In addition to the same qualifications as the DAR award, the Soroptimist Club cited her "clear sense of purpose."

Jeannie, who has an A average and will be a life member of the California Scholarship Federation, is president of Girls' League, a member of the Girls' Honor Society, and a member of the Leader's Club—a select group of sixteen girls who assist with the physical education classes.

She has served as a junior commissioner, on the GAA board, and was last year's president of the Junior Red Cross.

Jeannie is a four year seminary student and a past seminary president, has nearly a one hundred percent attendance to all her Church meetings, and plans to attend Brigham Young University and become a teacher.



Ann Condie, Kansas City First Ward, Kansas City Stake, is another outstanding LDS teen. She was recently selected by her teachers to receive the annual Optimist award for scholarship, leadership, and citizenship at her junior high school. Fourteen-year-old Ann is co-editor of her school's newspaper, plays the piano, sews her own clothes, and likes to cook. She arises every school-day morning at 5:30 in order to attend seminary. She attends her church meetings one hundred percent, plays on the ward girls' basketball team, and is president of the Mia Maid class.

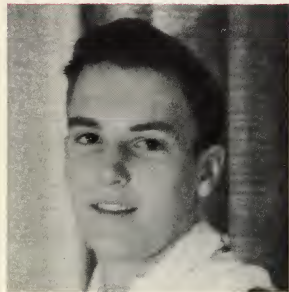


Jeffery Morris Tanner, 16, Woodland Hills Ward, Canoga Park (California) Stake, winner over thousands of Scouts in the southern California area, recently competed with a half-dozen other Scouts from the western states for the honor of going to Washington, DC, to confer with President Kennedy on scouting.

His selection for the San Francisco competition was based on his contribution to scouting, school, church, and community.

At Canoga Park High School, Jeff, who is vice-president of the student body, was named most valuable player on the B basketball team.

He has represented scouting as a speaker and in leadership training programs, including the Philmont Scout Ranch in charge of all group leaders, leader of a two-week leadership training program at Camp Whitsett, guest speaker at the 38th annual meeting of the San Fernando Valley Council, and guest speaker at the 4th annual recognition dinner for the Topanga District.



Duretta Roderick, 17, Santa Clara Ward, Willamette (Ore.) Stake, is an outstanding teen from the Pacific Northwest. Duretta is secretary of the senior class at North Eugene High School, and is a member of the Student Council, Pep Club, and debate team. She is also president of the Future Teachers of America club and was selected "Girl of the Month," which is based on personality, citizenship, scholarship, service to school, and extracurricular activities.

Duretta is a member of the stake Sunday School board and a member of the Youth Missionary committee. A holder of five individual awards, she is president of her Laurel class, seminary vice-president, and junior Sunday School organist.



Sharon Stradling, Farmington Second Ward, Young (New Mexico) Stake, has had a life filled with visits to the hospital. In spite of this, however, she has completed each year of her schooling, although the eighth and ninth grades were completed in her home with a special teacher. In 1958, Sharon made a series of visits to the Mayo Clinic in Minnesota. Now she is well on her way to recovery.

As proof of this was Sharon's sponsoring and report of her family's "Family Night." She was one of three selected out of 200 in New Mexico to be included in an annual state report to the US Office of Education in Washington, DC. In evaluating her project Sharon said, "It brought our family closer together."

Sharon is a junior at Farmington High School and is a member of the FHA and Quillers. A seminary student, she has three individual awards, her Mia Joy award, and two special awards.

Her future goals include going on a mission for the Church, being an airline stewardess, a homemaker with a family, and right now closing the gap that was made during her illness between herself and the other students her age. Sharon asks herself: "If you were another person, would you like to be a friend of yourself?"





hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.



FROM DECLARATION OF INDEPENDENCE

THE CONTRIBUTORS TO THIS ISSUE Martha Hales shared precious experiences with Polish youths last summer . . . now leading lucky lads and lasses through living lessons of world history and geography at Highland High . . . earned slot in Beehive ranks at U of U for outstanding performance.

DATA BY EVELYN MARSHALL

Vickie Wilkinson was delegate to Girls' Nation last year, was chosen supreme court justice and chaplain because of LDS experience . . . debater, oratory contest winner . . . now a U of U fledgling trying her wings in journalism and science.

William B. Smart keeps us informed on current why's and wherefore's as chief editorial writer for the *Deseret News-Salt Lake Telegram* . . . is chairman, Explorer program of MIA general board . . . President, Salt Lake Exchange Club . . . Phi Beta Kappa key holder.

another continent Aminadi "... interpreted the writing which was upon the wall of the temple, which was written by the finger of God." (Alma 10:2.)

Another message written by the Lord on two sets of stone tables came from Mt. Sinai, "... And he wrote upon the tables the words of the covenant, the ten commandments." (Exodus 34:28.)

How else except through interplanetary messages could landlubber Nephi, without experience, have built a seaworthy ship which would safely cross an ocean? How else could Noah have known the minute specifications for an ark to ride the flood successfully? How else could Moses know the dimensions, materials, and uses of the tabernacle, and how else could Solomon know the specifications for his temple?

Radioed programs came in great numbers through the ages, faithfully interpreted by the Jeremiahs, the Ezekiels, and the Daniels; by the Nephis, the Moronis, the Benjamins; by the Peters, the Pauls, and the Joseph Smiths. Better than radio or television communications, have come personal messengers without plane, or rocket ship, from God's abode to announce the birth of Isaac, the destruction of Sodom and Gomorrah, the coming of Saul to Damascus. Through some program, perhaps something like super-television, Joseph saw the coming famine in Egypt so he could warn Pharaoh and save his own people. And another Joseph saw a trans-space program causing him to flee to Egypt with the Christ-child, and then to return to Nazareth. Peter saw a picture of the four-cornered sheet filled with beasts and heard voices which were to send the proselyting program not only to Jews, but also to all the world. A messenger from the Father crossed space to announce, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

And from out in space came suddenly "... a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men."

(Luke 2:11, 13-14.)

Comforting messengers stood by the Christ in Gethsemane after his momentous decision. One from far out space was outside Jerusalem's wall by the empty tomb, and "... rolled back the stone from the door, and sat upon it." (Matt. 28:2.) He said, "... Fear not ye: for I know that ye seek Jesus, which was crucified.

"He is not here: for he is risen, ..." (Matt. 28:5-6.)

And there were two men undetained by space or time, standing on the Mt. of Olives who said, "Ye men of Galilee, ... this same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven." (Acts 1:11.)

Just last century a space messenger came to Joseph Smith, announcing, "... that he was a messenger sent from the presence of God ... that his name was Moroni; that God had a work for [him] to do; ..." (Joseph Smith 2:33.) In a single night repeated visions and the crossing through space from earth to the abode of God, seemed to be negotiated without limitation of time or space or gravity's pull!

From the center of the universe where the power, the light, the direction, and the intelligence originates, came another messenger announcing himself as the resurrected John the Baptist. Anciently beheaded, now resurrected, he came to restore the keys and powers which he himself had possessed on earth. He was followed by three other messengers, Peter, James, and John, who restored the Melchizedek Priesthood with all its powers and authority.

Divine guards had sped through space to save the life of Abraham on Potiphar's Hill in the land of Ur, to save Daniel and his companions in the lions' den, to save Nephi from the bitterness and bloodthirsty anger of his brothers, to save Isaac from the knife of sacrifice.

Then there were messages so precious, so vital, that the Lord himself came. He taught Adam in the Garden of Eden, showed Enoch the millions of units in his universe, and trained Moses to lead

Israel. He stood on the highway near Damascus and started Paul in his marvelous transformation and ministry.

And then there were the visits of the Father himself, who came to bear witness of his Beloved Son Jesus Christ at the waters of Jordan, on the Mt. of Transfiguration, to the Nephties on soil of the New World. He introduced his Son on these pivotal and vital visits. "Behold, my Beloved Son, in whom I am well pleased, in whom I have glorified my name."

And again, in the Sacred Grove in New York State came the Father and the Son in the restoration of great and holy things.

Is man earthbound? Largely so, and temporarily so, yet Enoch and his people were translated from the earth, and the living Christ and angels commuted.

Is there interplanetary conversation? Certainly. Man may speak to God and receive answers from him.

Is there association of interplanetary beings? There is no question.

Are planets out in space inhabited by intelligent creatures? Without doubt.

Will radioed messages ever come between planets across limitless space? Certainly, for there have already been coming for 6,000 years, properly decoded, interpreted, and publicized messages of utmost importance to the inhabitants of this earth. Dreams and open vision, like perfected television programs, have come repeatedly. Personal representatives have brought warning messages too numerous times to mention, and it is our testimony to the world that God lives and abides in his heavenly home, and the earth is his footstool, and only one of his numerous creations; that Jesus Christ the Son of that Living God is the Creator, Savior, and Redeemer of the people on this earth who will listen and obey; and that these interstellar messages—call them what you will, visions, revelations, television, radio—from the abode of God to man on this earth continue now to come to the living prophet of God among us this day. This I know, in the name of Jesus Christ. Amen.

baptism to see or enter into the kingdom of God, then the Lord is obligated to provide a plan or way whereby all mankind may receive this important ordinance.

You recall that after the Savior's crucifixion and before his resurrection, he was preaching to the spirits in prison, as is recorded in First Peter. This opens the way for those who do not have the

opportunity in this life of hearing the gospel and accepting baptism to accept its teachings after death. This does not provide the ordinance of baptism. If the plan were to stop here without provision for the actual baptism, all the efforts of Jesus in the spirit world would be in vain. This must be done on earth.

The next step in a plan of justice

would call for records on the earth to identify those who lived and died without the gospel. The Lord has inspired people throughout the ages to preserve records. Many great national leaders have made great efforts to preserve vital records. Man has inherently made and preserved records. One of the inherent traits of the Israelites is that they are a record-keeping people. Members and

nonmembers alike are obligated to gather family records.

On April 3, 1836 in the Kirtland Temple, Elijah the prophet appeared to Joseph Smith and Oliver Cowdery and bestowed upon them the keys of the sealing power of the priesthood. This is the power and authority to fulfill all the sealing ordinances of the gospel, including baptism, for both the living and the dead.

Referring to the mission of Elijah, the Prophet Joseph Smith said, "The spirit, power, and calling of Elijah is, that ye have power to hold the key of the revelations, ordinances, oracles, powers, and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God. . . ." (*Teachings of the Prophet Joseph Smith*, p. 337.)

The Prophet Joseph Smith also said, and I quote: "The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle [Paul] says, 'They without us cannot [sic] be made perfect;' (See

Heb. 11:40) for it is necessary that the sealing power should be in our hands to seal our children and our dead for the fulness of the dispensation of times—a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man.

"... I will meet Paul half way. I say to you, Paul, you cannot be perfect without us. It is necessary that those who are going before and those who come after us should have salvation in common with us; and thus hath God made it obligatory upon man. Hence, God said, 'I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.'" (Mal. 4:5-6, *ibid.*, p. 356.)

The Lord does not stop here. The teaching in the spirit world has continued since the crucifixion of Christ. This means many are accepting the teachings all the time. Their descendants are found in all the nations of the

earth. To assist those who have accepted the gospel in the spirit world, the Lord has reserved many valiant spirits to come forth in this generation. Just as the family of the Prophet Joseph Smith was moved from place to place until they settled in the area where the plates had lain buried for many centuries, the Lord has reserved special, valiant spirits who in the pre-existence were so strong that the Lord knew they would accept the gospel when they heard it.

We hear glowing reports of the progress in the missionary work. These are some of these special spirits to come forth in special families, away from the center stakes of Zion, with a special mission to be a saving power to their ancestors.

It is common for members in these newly organized stakes in the missions to be the only ones in their family to join the Church. A husband and wife may be the only members of the Church on each side of their families. They alone are responsible for all their family research.

Many times people want to come to

THE BLESSINGS OF FASTING

Thorpe B. Isaacson

Assistant to the Council of the Twelve

President McKay, President Moyle, President Brown, my dear brothers and sisters: This is a great sight. Someone has said he wishes that every one of you could stand here for a moment. It would make a better Christian out of you. I sincerely pray that what I shall say will be helpful to someone, especially those who may have troubles, or those who may have problems, or who may have sorrows. There are so many troubles and so much sorrow in the world.

This is a great chorus today. We have surely enjoyed it, coming from a great institution [Ricks College]. I am sure we all miss Brother Stapley, Brother Morris, Brother Hunter, Brother McConkie, and Brother Hanks, but they know that they have our prayers.

Fasting and prayer and the contribution of an honest fast offering have given us some concern recently. I desire to speak on those two very closely related subjects today.

Fasting consists in the complete abstinence from food and drink. Fasting, with prayer, its companion, is designed to increase spirituality, to foster a spirit of devotion and a love of God, to increase faith in the hearts of men, thus assuring divine favor; to encourage humility and contrition of soul; to aid in the acquirement of righteousness; and to teach man his nothingness and de-

pendence upon God; and to hasten along the path of salvation those who properly comply with this law of fasting.

There are many specific reasons for fasting recorded in the scriptures. It is a general obligation imposed by revelation upon Church members. It is in itself a form of true worship of God. In 1832 the Lord gave a revelation to the Prophet Joseph, when he stated: "... I give unto you a commandment that ye continue in prayer and fasting from this time forth." (D&C 88:76.)

But this was not the beginning of fasting. The law is as old as man. In 1932 President Joseph Fielding Smith stated: "... if we had the records before us, we would discover that fasting was introduced by revelation to man in the dawn of history." (*Deseret News*, August 13, 1932, p. 5.)

The late President Joseph F. Smith, commenting on the law of fasting and the payment of an honest fast offering, stated: "It is, therefore, incumbent upon every Latter-day Saint to give to his bishop, on fast day, the food [or its equivalent], that he and his family would consume for the day, that it may be given to the poor for their benefit and blessing; or, in lieu of the food, that its equivalent [value or] amount, or if the person is wealthy, a liberal donation in money, be so reserved and dedicated to the poor." (*Gospel Doc-*

trine, p. 243.)

Is it proper to fast for the sick? I quote from 2 Samuel: "David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth." (2 Samuel 12:16.)

Is it proper to fast for a special blessing? I wonder if everyone of us doesn't need a special blessing? If I may be forgiven right here, I think I should like to tell you that Thursday morning in the temple in an upper room, all of the General Authorities met there in fasting and prayer. President McKay talked to us and gave us such assurance and such comfort that will carry us through this conference. Then as he stood there, he talked about Jesus and he stated: "Jesus Christ is the Head of the Church, and he is real." I wish you could have felt that. I am sure you must feel it here today, because it is here.

Then President Moyle talked to us. He offered the opening prayer, and we were all deeply touched. Fasting for a special blessing? Yes, we were fasting for a special blessing. Then as President Moyle spoke to us a little later, he said he had the feeling and the assurance that we would be comforted as we came here to speak, and that we would have the assurance that everything would be done well. Fasting for a special blessing? Yes.

Then President Brown talked to us

Utah to do temple work. This is a noble thought, but I caution all of you who contemplate any move, do not fail first to gather together all your family records available in the area where you now live. So many members have come from England or Germany or Holland or other nations to go to the temple just to find that they have to return or send back to get their family records, which they should have brought with them in the first place.

I hear many say that their genealogy is all done. If this were so, the rest of us would have ours all done. Go back ten generations on your pedigree charts, and you will have 1,024 lines to follow. Each generation doubles the number of lines. If all the members in the Church were to complete all their family lines back for ten generations, it would take them about to the beginning of the seventeenth century. This should be possible for most members of the Church. I think there are few families, if any, who have this much done.

Too often we think as we get older and have more time we will devote ourselves to research. Too often that time

never comes. Procrastination is the devil's tool.

The story is told that as Christianity was becoming more widespread on the earth, Satan gathered his hosts together and called for suggestions to combat this danger to their dominion on the earth. The first volunteer said, "Send me. I will tell them it is not true." Satan said, "No, that is not good enough." The second volunteer said, "Send me. I will tell them part of it is true, but most of it is false." "No," Satan said, "That is not good enough." The third volunteer said, "Send me. I will tell them that it is all true, but there is no hurry." "Go," Satan said, "that will get them every time."

Genealogy is not alone for the old but for the young as well. Young minds are keen and alert and resourceful, all of which is needed for research. Man should be busy with this family research.

To be exalted in the kingdom of God, one must keep all the laws of the gospel and keep all the commandments of God. It is great to keep the Word of Wisdom and to pay your tithes and offerings and attend Sacrament meetings and fulfil all the other activities in

the Church. But if you omit your family research and temple work, you fall short and at the peril of your own salvation.

This is a priesthood responsibility which means that the priesthood is to see that it gets done. So the women usually do most of the work. This is another vital and important way to magnify your priesthood, as Brother Romney urged us yesterday. The Prophet Joseph Smith said, "The greatest responsibility in this world that God has laid upon us is to seek after our dead." (*Teachings of the Prophet Joseph Smith*, p. 356.)

I testify to you that this is truly the work of the Lord, it is a very vital work that needs to be done, and I testify that this is true, that the gospel is true, and that the Lord will help us if we will be diligent to do what he wants us to do.

I pray the blessings of the Lord upon all who diligently seek after their dead and who are diligent in all of the responsibilities given to them in the Church, and I do so in the name of Jesus Christ. Amen.

and reassured us that as we come here to this pulpit, he would bow his head and ask God to bless us. Fasting for a special blessing? Yes.

May I quote from Mosiah in the Book of Mormon: "And he caused that the priests should assemble themselves together; and they began to fast, and to pray to the Lord their God that he would open the mouth of Alma, that he might speak, and also that his limbs might receive their strength—that the eyes of the people might be opened to see and know of the goodness and glory of God."

"And it came to pass after they had fasted and prayed for the space of two days and two nights, the limbs of Alma received their strength, and he stood up and began to speak unto them, bidding them to be of good comfort:" (Mosiah 27:22-23.)

Is it proper to fast in order to gain a testimony? I refer to Alma again: "Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me." (Alma 5:46.)

Is it proper to fast that we may know

and speak the will of the Lord? Again from Alma: "But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God." (*Ibid.*, 17:3.)

In Third Nephi we read: "And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together and were united in mighty prayer and fasting." (3 Nephi 27:1.)

It is said of Moses, while he was with God at Mt. Sinai: "And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." (Exodus 34:28.)

Is it appropriate to fast when in mourning or in sorrow? Again, from Alma in the Book of Mormon: "And thus there was a tremendous battle; yea, even such an one as never had been known among all the people in the land from the time Lehi left Jerusalem; yea, and tens of thousands of the Lamanites were slain and scattered abroad."

"Yea, the cry of widows mourning for

their husbands, and also of fathers mourning for their sons, and the daughter for the brother, yea, the brother for the father; and thus the cry of mourning was heard among all of them, mourning for their kindred who had been slain.

"And now surely this was a sorrowful day; yea, a time of solemnity, and a time of much fasting and prayer."

"Now their dead were not numbered because of the greatness of their numbers; neither were the dead of the Nephites numbered—but it came to pass after they had buried their dead, and also after the days of fasting, and mourning, and prayer, . . . there began to be continual peace throughout all the land." (Alma 28:2, 5-6 and 30:2.)

Is it proper to fast as a means of purifying one's soul? In the book of Helaman we read: "Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God." (Helaman 3:35.)

Amaleki wrote to his brethren as recorded in the book of Omni: "And now, my beloved brethren, I would that ye should come unto Christ, who is the Holy One of Israel, and partake of his

salvation, and the power of his redemption. Yea, come unto him, and offer your whole souls as an offering unto him, and continue in fasting and praying, and endure to the end; and as the Lord liveth ye will be saved." (Omni 26.)

Our Latter-day Saint temples are houses of fasting. When the Lord gave instructions for the building of the Kirtland Temple, he said: "And let the lower part of the inner court be dedicated unto me for your sacrament offerings, and for your preaching, and your fasting, and your praying, and the offering up of your most holy desires unto me, saith your Lord." (D&C 95:16.)

Listen to these words of the Lord to the Prophet Joseph Smith in 1832, and again repeated by the Prophet when he dedicated the Kirtland Temple in 1836: "Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." (*Ibid.*, 88:119; 109:8.)

Again, turn to the late President Joseph F. Smith and eagerly read his words on fasting, prayer, and fast offerings, and the great blessing attendant upon obedience to this law in all of its ramifications: "It would be a simple matter for people to comply with this requirement to abstain from food and drink one day each month, and to dedicate what would be consumed during that day to the poor, and as much more as they pleased. The Lord has instituted this law; it is simple and perfect, based on reason and intelligence, and would not only prove a solution to the question of providing for the poor, but it would result in good to those who observe the law. It would call attention to the sin of over-eating, place the body in subjection to the spirit, and so promote communion with the Holy Ghost, and insure a spiritual strength and power which the people of the nation so greatly need. (That was given over fifty years ago.)

"As fasting should always be accompanied by prayer, this law would bring the people nearer to God, and divert their minds once a month at

least, from the mad rush of worldly affairs and cause them to be brought into immediate contact with practical, pure and undefiled religion—to visit the fatherless and the widow, and keep themselves unspotted from the sins of the world. For religion is not in believing the commandments only, it is in doing them. I would to God that men would not only believe Jesus Christ and his teachings, but would broaden their belief to the extent of doing the things that are taught by them, and doing them in spirit." (*Gospel Doctrine*, pp. 237-238.)

If Latter-day Saints faithfully fulfilled the law of the fast, and if they prayed in connection therewith as commanded and paid an honest fast offering, they would be blessed more abundantly—both temporally and spiritually—and there would be ample funds in the Church to provide for all our poor, as the Lord has commanded. He has given us the way, but sad as it may seem, we are negligent about the payment of an honest fast offering.

Many of us may sometimes wonder why blessings are seemingly withheld from us. It could well be that the laws

THE CHURCH IN THE FAR EAST

Gordon B. Hinckley
of the Council of the Twelve

My brethren and sisters, I rejoice with you in the attendance here of bishops and presidents of stakes from foreign lands. This is a great and significant day in the history of the Church, and foretells, I think, the time when these general conferences shall become in reality great parliaments of men gathered from over the world, endowed with the Holy Priesthood, whose only desire is to promote the cause of peace and goodness among the people of the earth.

I rejoice in the reports which have been given by those who have been supervising the missions in various parts of the world. The manner in which the Lord is pouring out his Spirit upon the people of the earth quickens the testimony of each of us.

As many of you know, I have some responsibility for the work in the Far East, and I feel a compelling desire in behalf of our dedicated mission presidents and missionaries to give a brief report of what is going on in that part of the Lord's earth, which is strange to many of us.

I have learned to love those faraway places, and those wonderful people with the strange-sounding names—the Hongs and the Kims, the Fongs and the Kumagais—and all of the host of faithful Latter-day Saints who in their lives and words bear testimony of the conviction which they carry in their hearts that God truly lives; that Jesus is the

Christ, the Redeemer of the world, the Savior of mankind; and that Joseph Smith is a Prophet, ordained of God to bring forth the re-establishment of his work in this generation of time.

It is an inspiring experience, my brethren and sisters, to witness the manner in which the Lord is weaving the tapestry of his grand design in those foreign parts of the earth. He is gathering his children there as elsewhere—"one of a city and two of a family." He is remembering the promises made of old as he works among those who have seen so much of poverty and misery and evil and oppression. He is answering the prayers of those who have gone before, and who struggled to establish a foothold for the gospel in those distant places.

What wonderful people these are whose lives have been touched by the light of the gospel! Witnessing the faithful Saints in the Philippines, in Hong Kong, in Taiwan, in Japan, in Korea, in Okinawa, one is led to declare with Peter of old:

"Of a truth I perceive that God is no respecter of persons:

"But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34-35.)

Today we have some eight thousand native members of the Church in this part of the world, in addition to many faithful American Saints who are in

military service and in other positions with the government. I would not have you think that this harvest of converts has come easily. Converts are won hard there as they are elsewhere. Heartache and discouragement and disappointment are all part of the labor that goes on there, and behind today's achievement is a history of prayer and prophecy and patient waiting for the day when the Spirit of the Lord would move upon these lands.

I have not walked the crowded streets of the Orient, in which today we are enjoying a significant measure of success, without remembering with appreciation those of our people who more than a century ago went there under direction of the servants of the Lord to initiate the work.

In a special conference held August 2, 1849 in the Bowery that stood on this square, Hosea Stout and two companions were called to go to China. They arrived in Hong Kong in April 1853. I can imagine with what misgivings they must have stepped ashore in that place so different from the one they had left. They became ill from the oppressive heat and the food to which they were not accustomed. Their message fell on deaf ears. There was no response other than ridicule. In four months they returned home.

A century passed, but in the meantime the realm of China had been dedicated

on which those blessings are predicated have escaped our attention or that we underestimate the necessity for obedience to those laws. It may well be, therefore, that many of our desired blessings are never realized because we do not more faithfully obey the law of fasting and prayer and contribute for the blessing of the poor the full value of the meals not consumed on Fast Day.

President McKay has summed up the great blessing attendant upon full obedience to the law of the fast when he said: "All the principles associated with fasting seem to point to the fact that it produces: (1) physical benefits, (2) intellectual activity, (3) spiritual strength."

In tonight's *Church Section of the Deseret News-Salt Lake Telegram*—I just saw it at noon today—there is another very wonderful article on the law of the fast by President McKay.

Now, what of the blessings accruing to the poor through the payment of the fast offering each month by all members of the Church? Of course, only those grateful souls who receive such assistance could possibly describe

those blessings. How would the man describe hunger who knows nothing of its pangs? Or cold when he has always been warm? Or illness when he has always had good health?

Fasting, prayer, and the contributing of the full amount of fast offering are the Lord's divine prescription for many of the blessings which everyone of us needs in one way or another or at one time or another. In order that this great Church may do its part in taking care of the poor, that both the giver and the receiver may be blessed as the Lord desires, we commend to you more serious consideration of the law of fasting, and then prayer as its companion, and then the payment of an honest fast offering in keeping with the value of the meals not consumed on that day.

About the turn of the century one of America's most brilliant, prominent attorneys had an occasion to defend a helpless person, and he used this very beautiful allegory: "When God decided to make man, he called the three angels who waited on his throne—Justice, Truth, and Mercy—and said: 'Shall we make Man?' Justice replied: 'Make him

not, O God, for he will trample on thy laws.' Truth replied, 'Make him not, O God, for he will pollute thy sanctuaries.' Mercy, kneeling, looked through her tears, and said, 'Make him, O God, and I will watch over him all the days of his life.'

"So God decided to make man and said, 'Thou art a child of Mercy; go out and live with thy brothers.'"

I know that God is our Father. I know that God lives. I know that Jesus is our beloved Savior. I felt it strongly when President McKay said the other day, "Jesus is real." I am grateful to you brethren whom we meet each week. What strength you give us as we come to you, most of the time in fasting. I am grateful that I learned a few days ago, rather accidentally, that my wife fasts for me every Sunday morning as I come to you. For that I am grateful.

May we live the law of the fast, and you cannot think of fasting without praying. God bless us that we may take seriously fasting, praying, and the payment of an honest fast offering as the Lord has divinely ruled it so, I pray in the name of Jesus Christ. Amen.

under authority of the holy apostleship for the preaching of the gospel. On January 9, 1921, President David O. McKay, while touring the missions of the world, turned the key to unlock the door of this great area of the earth. I have read his prayer again and again. It is at once a prayer and a dedication and a prophecy.

One or two statements from that prayer offered in the "Forbidden City" of Peking appear particularly significant to me. He prayed: "Heavenly Father . . . break the bonds of superstition, and may the young men and young women come out of the darkness of the past into the glorious light now shining among the children of men. Grant, our Father, that these young men and young women may through upright, virtuous lives and prayerful study be prepared and inclined to declare this message of salvation in their own tongue to their fellow men."

I bear testimony that God is answering that supplication. The shackles of superstition are falling. The young men and the young women are coming out of the darkness of the past. I wish that you might have been with us recently in a conference in Hong Kong to hear our young Chinese brethren and sisters sing the songs of Zion in their native Cantonese and bear witness of the truth of this work to congregations numbering more than eight hundred.

I wish you might have talked, as I did, with our young native Chinese elders who are serving as missionaries. One said: "I hated Americans. I hated all foreigners until I met the missionaries." Another responded, paraphrasing an old Chinese proverb, "As I look at foreigners, I think, he is not American; he is not British; he is not Canadian; he is my brother."

I wish you might have been with us in Taiwan to hear a handsome and brilliant young man discuss the gospel in his native Mandarin. He was a local missionary, a young man whose forebears for generations before him had been Buddhists. I have seen nowhere a more able or devoted or personable missionary in this Church.

In that same dedicatory prayer offered in 1921 President McKay stated: "May the elders and sisters whom thou shalt call as missionaries have keen insight into the mental and spiritual state of the Chinese mind. . . . May the work prove joyous, and a rich harvest of souls bring that peace to the workers' hearts which surpasseth all understanding."

How I wish you might have been with us in an upstairs room in Tsim Sha Tsui in Kowloon, where for thirteen hours the elders and sisters bore testimony of their love for the Chinese people. I shall not soon forget the words of a young man from a comfort-

able home in the States, who stood in a cold, barren room in Taipei in the Republic of China and said, "I am thankful for eyes to see and voice to speak and feet to go from door to door to teach the gospel of the Lord Jesus Christ."

Such is the spirit of those who have been called from Los Angeles and Burbank, from Rexburg and Logan, from El Paso and Tooele to those strange lands, where under the influence of the Spirit they learn the difficult languages and bring light and faith and understanding to the wonderful people who live there.

The story is similar in Japan. The work was opened in 1901 by President Heber J. Grant. It was dreadfully discouraging. In twenty years only 127 converts came into the Church, and the mission was closed in 1924. Then following World War II it was reopened, and the Spirit of the Lord began to rest upon those people.

Today we have more than four thousand Japanese members of the Church, intelligent and able, as faithful and devoted as those in any mission in the world; and we now have branches scattered from Okinawa on the south to as far north as Asahigawa on the island of Hokkaido. I feel confident and satisfied in my heart that we have a great work ahead of us among the good people of that great nation.

I speak with comparable feelings concerning the work in Korea. There are now some 1,300 members of the Church there. For the most part they are well-educated. They are buoyant in their faith. The tears welled in our eyes as we stood with them in a cold hall and sang that great hymn from the pen of Brother William W. Phelps:

"Now let us rejoice in the day of salvation.

No longer as strangers on earth need we roam.

Good tidings are sounding to us and each nation,

And shortly the hour of redemption will come, . . ."

I have never met with the Saints in those lands and listened to their testimonies and partaken of their spirit without

thinking of Paul's statement to the Athenians concerning God, our Father, who ". . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

"That they should seek the Lord, if haply they might feel after him, and find him, . . ." (Acts 17:26-27.)

That which is going on has demonstrated that the gospel is for all of our Father's children, and that the good people of the Orient are as responsive to its teachings as are the people of any land when the Spirit of the Lord touches their hearts. Here is one of the great evidences of the divinity of this work. Wherever it is taught, the honest in heart respond, each in his own

tongue speaking the same testimony.

One sees there the same quiet kind of miracle that one sees everywhere when men and women bring the gospel into their lives. What a marvelous thing it is to witness a peddler of fish, a man from the ranks of poverty and superstition, take on a new grace and a new goodness when he accepts the gospel and is endowed with the Holy Priesthood. He appears almost to become a new man. He literally is born again as he sheds old ways of thought and living and rises from the very waters of baptism to positions of leadership in his native land.

But with all of the joy and the inspiration that come of witnessing this marvelous thing, there comes likewise an almost overwhelming sense of obliga-

"AN UNDERSTANDING HEART"

Howard W. Hunter

of the Council of the Twelve

For forty years David had reigned over Israel, and as his life was drawing to a close, he appointed his son Solomon as his successor to the throne. Solomon inherited the great kingdom which had been conquered by the military genius of his father. The empire extended from the Mediterranean Sea to the Euphrates and from the Syrian desert to the Red Sea. It became the task of this young man, then less than twenty years of age, to weld this great empire into a unity.

As his last will and testament, King David called Solomon to his side, and knowing the great task which would fall on the shoulders of this youth, he said to him:

"I go the way of all the earth: be thou strong therefore, and shew thyself a man;

"And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself"; (1 Kings 2:2-3.)

After this, King David died and Solomon commenced the administration of the affairs of the kingdom, and the record makes this comment: "And Solomon loved the Lord, walking in the statutes of David his father: . . ." (*Ibid.*, 3:3.)

Not long after he became king he went to a nearby city to offer sacrifices, and while there an event occurred which had a significant effect upon his life and reign.

"In Gibeon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee." (*Ibid.*, 3:5.)

What a grave and serious question this would present to one, to have the Lord say, "Ask what I shall give thee."

If you could have one wish, what would it be? There are so many things we wish for as we go through life. I presume nearly every child who has read the story of the *Arabian Nights* has wished for a lamp like the one Aladdin had, which when rubbed would summon the genie who would do the bidding regardless of the request made of him. Wishing is not only the pastime of children. Most of us have made wishes. We have wished for health and wealth, success, happiness, wisdom, a better job, a new car, a diamond ring, a magic carpet, to be like someone else, to have that which is not within reach, to be given the easy way instead of the path of toil and hardship—and a thousand and one other things.

We might wonder what went through Solomon's mind when the Lord said to him, "Ask what I shall give thee." No doubt his mind traveled the same course as ours would travel if the question had been asked of us. Solomon had just ascended the throne, and although he had ambitions for the future, he must have had some fears and anxieties. The fact that he was a king would give him the right to most things a person would want, yet a king has many of the problems and the desires of those who are not of royalty. The question would be no less difficult for a king than it would be to one of a more lowly station.

Solomon must have had many thoughts cross his mind. We might assume he thought of asking for a long life. Others have done so when the question was put to them. A long life would have given him the opportunity to complete the ambitions of his father

to build and extend the empire. We cling to life, we wish for more time to accomplish the many things opportunity places in our pathway. Time is usually all too short when we think of the things we want to do and the lessons we wish to learn before the time comes for us to return home. No doubt Solomon thought of these things as he viewed the extent of his great empire, yet this was not foremost in his mind.

He might have thought of riches and wealth. Another king before him had made such a wish. In mythology the Greek god Bacchus gave to King Midas any wish he could name because he had rescued one of his followers. King Midas asked that all he touched should be turned into gold, but he soon learned its utter uselessness when food and drink became gold at the touch of his lips. Most of the early sovereigns of the ancient world have been known for their great accumulation of the treasures of the earth. Wealth has always been associated with power. One might assume that a king would have a desire for wealth in order to spread his influence and prestige and to extend the borders of his kingdom. But Solomon did not ask for riches or wealth.

The history of the reign of his father over Israel was one of wars with the Philistines and with the Syrians and many other campaigns. These conquests gave Israel the foremost place among the nations between the Euphrates and Egypt. To maintain this superiority, Solomon was challenged at the beginning of his reign to maintain a large standing army to provide for the defense of the empire. He organized a cavalry force of 12,000. He equipped the royal stables with 4,000 stalls to maintain the 1,400 royal chariots. He

tion. There comes a new consciousness of the magnitude of our great responsibility. The harvest is so great, and the laborers are so few in those lands where dwell millions upon millions upon millions of people. In the city of Tokyo alone are more than ten million, with cities of three and four and five million not far removed.

Brigham Young, on the occasion of the departure of the first missionaries to China, declared: "The work urges, and is becoming very much enlarged and extended, and requires a commensurate accumulation of men and means, and expansion of mind and energy, ability and perseverance." (*Millennial Star*, Vol. 15, p. 107.)

If that were the case in 1852, how much more urgent is it today? My

brethren and sisters, the work is becoming very much enlarged. It does require a commensurate accumulation of men and means. It requires an expansion of mind and energy, ability and perseverance. Let us prepare ourselves more diligently for the great assignment which God has laid upon us to carry this work to the children of the earth wherever we may be permitted to go.

To our young men I would like to say, prepare yourselves, not only financially as you have been urged to do, but also intellectually and morally and spiritually. Study languages. This gospel is not for the people of America only. This gospel is for the people of the earth, and we have incumbent upon us the obligation to learn to speak their tongues. If you be called to a foreign

language mission, you will be better equipped if you have studied the language. If called to an English-speaking mission, you will understand your own language better.

Live for the opportunity when you may go out as a servant of the Lord and an ambassador of eternal truth to the people of the world. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.) This is our commission, and this is our obligation spoken anciently and reaffirmed in modern revelation.

God give us the faith and the wisdom and the foresight and the breadth of vision to go forward and fulfill it, I pray, as I leave you my testimony, in the name of Jesus Christ. Amen.

fortified Jerusalem and other cities for protection against invasion and to preserve the trade routes for commerce. Israel's fighting strength consisted of about 300,000 men. With all of these problems facing him, Solomon might have asked the Lord to give him power over his enemies, for he had enemies from without the empire, and he had personal enemies within.

The young king asked for none of these things. His answer to the Lord was simple and direct:

"And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

"And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

"And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

"Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" (*Ibid.*, 3:6-9.)

"Give therefore thy servant," said the young king, "an understanding heart." He did not ask for material things of the world, but a spiritual gift—an understanding heart.

"And the speech pleased the Lord, that Solomon had asked this thing.

"And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked

the life of thine enemies; but hast asked for thyself understanding to discern judgment;

"Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

OCEAN MIDNIGHT BY AGNES K. MORGAN

*The quiet of the night leans low
On satin swells within the sea;
Moonlight splinters rippled jewels
That dance an unsung melody.*

*Waves, upturned to towering crest,
Drive upon the sandy beach,
And crisp, quick bubbles breaking
there
Make silence seem just out of reach.*

"And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days." (*Ibid.*, 3:10-13.)

If the Lord was pleased because of that which Solomon had asked of him, surely he would be pleased with each of us if we had the desire to acquire an understanding heart. This must come from conscious effort coupled with faith and firm determination. An understanding heart results from the experiences we have in life if we keep the commandments of God. Jesus said: ". . .

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. 22:37-39.)

To love one's neighbor is noble and inspiring, whether the neighbor is one who lives close by, or in a broader sense, a fellow being of the human race. It stimulates the desire to promote happiness, comfort, interest, and the welfare of others. It creates understanding. The ills of the world would be cured by understanding. Wars would cease and crime disappear. The scientific knowledge now being wasted in the world because of the distrust of men and nations could be diverted to bless mankind. Atomic energy will destroy unless used for peaceful purposes by understanding hearts.

We need more understanding in our relationships with one another, in business and in industry, between management and labor, between government and the governed. We need understanding in that most important of all social units, the family; understanding between children and parents and between husband and wife. Marriage would bring happiness, and divorce would be unknown if there were understanding hearts. Hatred tears down, but understanding builds up.

Our prayer could well be as was Solomon's, "Lord, give me an understanding heart."

Surely God lives. I know he does. It is my witness that Jesus is the Christ, the Savior of mankind. May his blessings continue to be with us, I pray in his name. Amen.

FOLLOWING PROVEN PATHS

Robert L. Simpson
of the Presiding Bishopric

My dear brethren of the priesthood, this is one of the most thrilling moments that any man could experience in mortality. I am certain there is nothing to compare with it—the thrill of participating in the greatest priesthood assemblage in the history of the world. These are significant times, brethren, and we should all be grateful to be taking part in this historic priesthood meeting.

May I take just a brief moment to express personal greeting to those leaders from distant lands who have been called by a prophet to represent their people at this great conference. May I express a special, warm *Kia Ora* to those from New Zealand who have done so much for me in my life.

We extend the arm of fellowship to every man and boy sitting in distant places. You too are participants in this meeting. Though miles away, your presence is a reality, and we feel your spirit in this historic Tabernacle in spite of the distance that separates us.

Brethren, have you ever heard the beautiful song, "No Man Is an Island"? Seclusion is incompatible with the spirit of the priesthood, and when you really analyze it, what can a man do for himself with the priesthood? You young men administer the Sacrament for others. You usher and do things around the chapel for the convenience and comfort of others. The priests administer the Sacrament that others might partake.

Brethren of the Melchizedek Priesthood, you bless the sick. We do not bless ourselves with the priesthood. We call in others who have the priesthood to bless us. We are always thinking in terms of someone else when we use the priesthood. To wilfully hide ourselves and live as hermits would be to allow our priesthood to wither and die. The Savior showed us the way; he set the pattern. His was a life of thinking and doing for others. This was the sum and substance of his entire existence in mortality.

Our great challenge here in mortality, then, is in the overcoming—the overcoming

of things in mortality, these obstacles of the flesh; and in due course all appetites and habits must be brought under control that we may feel comfortable in the presence of the Lord.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21.)

Is there a priesthood holder within range of my voice that does not have as the foremost desire of his heart the great possibility of one day regaining the presence of his Heavenly Father? This is the sum and substance of it all. To aspire to this great blessing supersedes all else in the mind and heart of the priesthood holder.

All of us need help in this important process of overcoming. The man doesn't live that is capable of doing it on his own. "No man is an island"; no being can stand alone.

One of the wisest things that we can do is to benefit from others who have passed this way. Our first loyal band of pioneers who entered this beautiful valley nearly 115 years ago had scouts exploring many dead-end canyons and impossible mountain passes in selecting the best possible route for covered wagons. Subsequent companies found it much easier. The mistakes had already been made. Why make them again?

It would be foolish for us to waste time in remaking all of the mistakes of our predecessors. In the first place, we would not live long enough to make all the mistakes, so we must do the wise thing. We must take advantage of mistakes that have already been made. Perhaps the Lord had this in mind when he gave us the thought that "the glory of God is intelligence." Certainly that man is intelligent who would take advantage of a path that has already been clearly marked.

And so, the intelligence to benefit from those who know is really the key to our success. And now we ask the question, "Who are those who know?"

Whom can we trust as we seek counsel on vital matters?" And I would like to direct the thinking at this point to our young men of the Aaronic Priesthood, these young men who have many problems, many questions, always wondering who would be the logical person.

It is easy to be misled. It is so simple to seek our information from the improper source. I once heard a story about a jeweler. This jeweler kept a fine-looking chronometer in his store window to attract attention and as a suggestion of accurate time keeping. Early each morning he noticed a man through the window. He would stop, look at the chronometer, and then carefully adjust his watch accordingly.

One day the jeweler was outside sweeping the walk in preparation for his day's business when the usual passerby stopped for his usual watch-setting ceremony, and the jeweler asked the man why he always stopped to set his watch at the same time every morning.

"Well, you see," said the man proudly, "I happen to be the timekeeper at the plant. One of my jobs is to blow the whistle at precisely 8:00 am and at 4:30 pm. They all depend on my whistle to be accurate." The jeweler smiled and said, "Well, do you know, for over a year now I have been setting my chronometer by your whistle!"

So you see, young men, sometimes we are misled, uncertain as to where the real authoritative source might be. Sometimes we see a fine-looking chronometer, but it has to be working properly and it has to be set properly. Sometimes we see men who are esteemed men in the community, but they may not always be the best source for the question that we have.

Young men, you have three main authoritative sources for your information. The first is your Heavenly Father, and just as surely as the Prophet Joseph received an answer to his humble question 142 years ago, so you may expect guidance from a loving Heavenly Father.

The second authoritative source of

GOALS FOR YOUTH

Victor L. Brown
of the Presiding Bishopric

My dear brethren, I deem it a great honor to be invited by President McKay to speak to the body of the priesthood in this, the most widely attended priesthood meeting in the history of the Church. I feel the weight of such an assignment and solicit an interest in your faith and prayers that our Heavenly Father may bless us at this hour.

It is unlikely that there has ever been

such a large gathering of holders of the Aaronic Priesthood in the history of the world, at least in this dispensation. And it is to you young men that I would like to address my remarks tonight. Each one of you who holds the Aaronic Priesthood has been given one of the greatest blessings that can come to mankind. It is so great that it has been bestowed on only a handful of men in

the history of the world. You are members of that very small but select group who have been granted the privilege of acting with authority in the name of God. He has such confidence and trust in you that he has, through his servants, granted you permission to use his name. Now, I ask you, who in the entire world do you have such trust in that you would be willing to let them

correct counsel and guidance is available from the one you affectionately refer to as "Dad." Dad, I hope the door is open for your boy. I hope the door is open wide that he may seek counsel when it is required. I hope he can come to his dad and talk about vital matters without being embarrassed. I hope we dads are living closely enough to our family situations that we may sense the appropriate time and place for a few minutes of kindly talk, and, incidentally dads, lots of listening, lots of listening! I think this is the key to effective counseling with our young people. We have to do lots of listening. We have to have the full story before we can counsel properly.

And boys, I want to tell you that you will never have a better friend in all your lives than your dad, and don't you ever forget it.

The third authoritative source is your wonderful bishop—one who has been ordained and set apart to be the father of his ward, and especially a friend to the Aaronic Priesthood boys and to girls of corresponding age.

Bishop, are you too busy to counsel with your young people? If you are too busy, then the work load must be reorganized. How about assigning additional jobs to your counselors? How about letting them carry some of the other loads so you can free yourself for the all-important job of counseling with your young people at convenient and frequent intervals?

When to interview? Always before a boy is ordained or advanced in the priesthood. Always at the end of every year as we evaluate the boy for another Aaronic Priesthood award. And certainly whenever needed as may be directed by the Spirit of our Heavenly Father.

How do we interview, bishops? We interview with the spirit of love, and this should be the entire purpose of every interview—love. This should be the underlying factor. There should be no other source but love as we talk to

our young people and seek to guide them in the proper direction. And like dad, the bishop should be a good listener, too, with the wisdom of Solomon.

Now, young men, we have just talked about three good sources of counsel, and I hope we do not go to the gang to get our counsel. I hope we do not go to boys of our age who have not been over the trail, boys who have just heard, but really don't know what to advise. Oh, they will always be quick to give advice, but it is not always the right source. You may even find a boy who is older than the rest, who may have set himself up as somewhat of a chronometer. He may look impressive, but, boys, let's depend on our Heavenly Father. Let's depend on dad, and let's look to the bishop for the counsel that will be most effective in our lives.

Communication—heart-to-heart communication! I wonder how much better off the world would be today if proper communication, not just words, but proper communication were taking place where we feel the spirit of what is being said and receive the true interpretation? Then counseling could go on properly. Men's minds would come to a common understanding, and there would be peace.

We read in Proverbs: "Where no counsel is, the people fall; but in the multitude of counselors there is safety." (Prov. 11:14.) I am certain that the Lord meant exactly what we are talking about tonight when he refers to the multitude of counselors—thousands of dads, hundreds of bishops.

Now, young men of the Aaronic Priesthood, it takes determination—determination to do the right thing at the right time. And so we as a Presiding Bishopric would admonish you tonight to seek out your dad and your bishop at the appropriate time and let them listen to your story, and I want to tell you that you will be guided in the right path.

And, young men, as you have this determination to live your lives right

and prepare yourselves for Melchizedek Priesthood opportunities tomorrow, I would quickly like to tell you a story. It comes from far-off New Zealand, and it is one of the finest stories that I have heard in a long time. It concerns a world champion.

This world champion is Peter Snell, who holds several world records, including the mile run. He set this record just a few months ago. Do you know how Peter Snell trains? Do you know what he goes through? He was telling a group of LDS people down in New Zealand just a few weeks ago that when he goes out to run, he does all of his running uphill, and then when he meets his competition on a flat track it seems like running downhill. Then he will go out and run in the sand, in the deep sand, and when he gets on a flat cinder track, he feels just as if his feet have wings on them. You will see Peter Snell out running on the wettest, most blustery, wintry day, and when you ask Peter Snell why he is out running on such a day as this, his answer is, "The opposition is all home by the fire. Now I can get the edge on them." These are the thoughts of a champion.

Young men of the priesthood, tomorrow's challenge is great. Why don't you exert the effort to do some running in the sand? Do a little plugging uphill, and work when it is not always convenient, when it might be a little stormy out; and I want to tell you young men, you will be headed in the direction of a champion in the priesthood of your Heavenly Father.

Brethren of the priesthood, I bear you my testimony that the gospel is true. I know with all my heart it is true, and I know for a surety that the boy Prophet went into the grove; there he saw God the Father and His Son. I know this just as surely as I stand here, because it has been revealed to me in my heart, and I am grateful for that.

I leave this testimony with you in the name of the Lord Jesus Christ. Amen.

use your name almost at will? This, then, is an honor of the greatest magnitude, this priesthood which has been bestowed upon each of you young men.

It is an established principle that with the acceptance of a great honor, one also accepts the responsibility that goes with it. Daniel Webster said, "The most important thought I ever had was that of my individual responsibility to

God." Lacordaire said, "Duty is the grandest of ideas because it implies the idea of God, of the soul, of liberty, of responsibility, of immortality."

It is about our responsibility and duty to God, as holders of the Aaronic Priesthood, that I wish to speak this evening. We all know that it is the duty of the deacon, among other things, to pass the Sacrament and collect fast

offerings; of the teacher to prepare the Sacrament and to assist in ward teaching; and of the priest, to administer to the Sacrament and to perform baptisms.

As important as these duties are, it is not my intention to elaborate on them, but rather to discuss the personal and intimate responsibilities which each of us has with our Heavenly Father, the responsibility of being the kind of

person he would like us to be. Someone has said that character is what you are when you are alone with yourself in the dark. Emerson said, "It is easy to live after the world's opinion. It is easy in solitude to live after our own; but the great man is he who in the midst of the crowd, keeps with perfect sweetness the independence of solitude."

There are many influences in the world today which are undermining the character of men. It often seems that it is the smart thing to get as much as we can for as little effort as possible. More and more for less and less seems to be the popular chant. There is a feeling that if you do something wrong and get away with it and do not get caught, it is all right.

There is a trend in some areas of society today toward intellectual dishonesty. You will recall newspaper accounts of the exposé in the field of higher education where university students paid someone else to take their examinations and then accepted their diplomas as though they had earned them. You will remember the television quiz-show scandals. A survey was made after this exposé, and an alarming number of those asked if it were wrong to mislead the public, felt there was nothing wrong with it whatsoever. In some areas of our society, winning for winning's sake seems a prime factor. These are but a few of the character-destroying influences in the world today.

Now, what is our position as holders of the Aaronic Priesthood? Where do we stand on these and other moral issues? Are we men of honor? If so, what kind of young men are we, really? Let me outline for you some of the traits of character which are basic if

we are to justify the trust the Lord has placed in us. The list is long, but here are a few:

Truthfulness, honesty, integrity, dependability, industry, and courtesy.

Of truthfulness, Jacob taught: "Wo unto the liar, for he shall be thrust down to hell." (2 Nephi 9:34.) Oliver Wendell Holmes had this to say: "Sin has many tools, but a lie is the handle which fits them all." In the Psalm of David, he says: "He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight." (Psalm 101:7.) In Proverbs we read: "Lying lips are an abomination to the Lord; but they that deal truly are his delight." (Proverbs 12:22.)

Truthfulness is in very deed one of the foundation stones of true character. Without it, a holder of the priesthood not only breaks his trust with the Lord, but he deceives himself and his fellow-men.

Lavater had this to say about honesty: "He who purposely cheats his friend would cheat his God." In a recent editorial in the Church Section of the *Deseret News-Salt Lake Telegram*, we read the following:

"In the magnificent prayer of the Savior, as recorded in the Gospel of John, the Lord is quoted as having said to His Father: 'And this is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent.' [John 17:3.]

"John evidently had the same thing in mind when he wrote in his first general epistle: 'And hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.' [1 John 2:3-4.]

"If the achievement of life eternal means to know God, and if to know him means that we must keep his commandments, then certainly every one of us must be honest, true, virtuous, and chaste, and seek after every good thing.

"The wave of dishonesty which is sweeping the world is frightening indeed. How can the world be saved in dishonesty? How can it continue to justify itself in fraud and cheating and lying? And yet it attempts to do so.

"The air lines of the United States recently announced that they must discontinue their so-called youth fares (reduced particularly for those of high school and college age) because of fraudulent misuse on the part of many young people.

"Shoplifting, which involves women and children for the most part, now runs into more than thirty million dollars a year.

"Sixty-five percent of the students in one high school reported that they cheat and can see no wrong in it.

"Three quarters of a million special officers are employed in the United States to watch employees in large firms to attempt to prevent dishonest practices. That number is twice as many as all the state and local police in the nation.

"In one American city, police arrested 2,226 shoplifters in six months and recovered nearly \$70,000 worth of stolen merchandise. Half of these shoplifters were children. Most of the others were housewives."

And the article goes on to say:

"Dishonesty is one of the signs of a great let down in the moral fibre of the nation. It is also a sign—a dreadful one—that many men and women and boys and girls no longer regard their Christian religion as a way of life, but

AARONIC PRIESTHOOD RESPONSIBILITY

John H. Vandenberg

Presiding Bishop

My dear brethren, it is an honor to meet with you tonight in this great assembly of the priesthood of the Church. I am very grateful for my two great counselors who have helped me so much in this new assignment that has come to me.

Sometime ago a letter came to my desk written by a woman investigator which carried with it a great deal of enthusiasm and testimony, and I would like to share with you tonight the following excerpts from this letter. Her salutation was this:

"My dearest Father Bishopric:

"You are going to be rather surprised to hear from me, but I attended Sunday services of The Church of Jesus Christ of Latter-day Saints today and was so inspired. . . .

"I owe my gratitude to just about the finest, well-cultured, and intellectual gentlemen. . . . They graciously invited themselves into my home and explained the Mormons. . . . I just had to go to Church with them on the following Sunday. The book on how Joseph Smith tells his own story was so outstanding, with great love of God for each and every human being, that my knowledge of religion certainly broadened just by meeting these two elders. . . .

"On entering the Church I was so astonished to see how many young people of today are attending church, and especially thrilled to see how the young mothers bring their lovely children. . . . The thing that touched me deeply is how the elders or brothers were so anxious just to be able to say, 'How do

you do.' . . . This is something you don't see in other churches. . . .

"The Aaronic Priesthood conducted the Sacrament . . . which was so pure with delight followed by the separation to classes. At this time the elders led me to the adult class. . . . Here is where I accumulated knowledge in one half hour that I did not know in a lifetime of fifty years. . . .

"I also enjoyed the opening prayer . . . which put a dent in my mind that these are a group of people that have to be made more known in our United States of America. . . .

"Again I say how happy I was to attend services in your Mormon Latter-day Saint Church, and how mighty proud the mission must be of the elders. They are an inspiration that many mothers and fathers today can learn

rather as something to be ignored, or at most to be used in intellectual exercise only.

"Honesty must not be considered as a policy only, although it is all of that. It must be regarded as a principle of life, part and parcel of the daily conduct of each individual.

"If we are to consider ourselves as followers of the Christ, we must do as the Savior says—keep his commandments.

"How often must he tell us: Thou shalt not lie?

"How frequently must he say: Thou shalt not steal?

"Will we soon forget that we must not bear false witness—in anything? Not in making a sale, nor in representing values, nor in telling the ages of our children, nor in using other people's property?

"Without honesty, there is no integrity.

"Without integrity there is no character.

"Without character there is no godliness.

"Without godliness there is no salvation in the kingdom of God.

"As Latter-day Saints, we live in the world, but as was the case with the ancient Saints, we need not be of the world, nor partake of the sins and blemishes of Babylon.

"Zion is the pure in heart. If we are to be a part of Zion, then let us be as honest and true as God expects us to be.

"Hereby do we know that we know him: if we keep his commandments." End of quote.

Now, I ask you young priesthood bearers: Can you in any way be dishonest without breaking this great trust

the Lord has placed in you? The answer is obviously no.

Now, as to integrity: Integrity is that great quality of the soul that embodies both honesty and truthfulness.

Simon said this of integrity, "Integrity is the first step to true greatness. Men love to praise, but are slow to practice it. To maintain it in high places costs self-denial. In all places it is liable to opposition, but its end is glorious, and the universe will yet do it homage."

Add to truthfulness, honesty and integrity—dependability—that quality where one's word is as good as his bond. What a wonderful thing it would be for every young man to say to his bishop that he would do something for him and then do it. The man who is not dependable is of little worth, no matter what his talents might be.

And what of industry? Cumberland has said, "It is better to wear out than rust out." And we gain this from Rustin: "Though you may have known clever men who were indolent, you never have known a great man who was so."

When I hear a young man spoken of as giving promise of great genius, the first question I ask about him always is: "Does he work?"

Lucy E. Keller tells this story: "Auntie," said a gentleman who had just learned that the youngest son of his colored cook, had been appointed stenographer to a large manufacturer, tell me how you have brought up your children so that each one of them has become so good and useful a man." "Oh, honey," was the reply, "that's nothing. I hadn't no education, and I could only teach them three things. Just three things I taught them was their prayers and their manners and to work."

Now, at last, courtesy—that quality

of character which speaks of refinement, of thoughtfulness, of consideration, of kindness and love, the little things which President McKay has so often reminded us of—"thank you," "if you please," "I beg your pardon." Courtesy, which is consideration for others, is a true mark of a gentleman.

Now, young men of the Aaronic Priesthood, what is your position as holders of the Aaronic Priesthood? Are you men of honor? Is the trust the Lord has placed in you justified? These principles we have discussed are just a few of the many that go to make up the foundation of character. If we truly love the Lord, we will make them a part of our lives.

I want to bear you my testimony that the President of all the priesthood in the world is a prophet of the Living God. I know this with all my heart; my Heavenly Father has made it known to me, no one else. I am so grateful for the wonderful blessing that has come to me to be under his influence, the greatest blessing that has come in my life. His life embodies all of these virtues we have been talking about and many more. He is the most wonderful man in this world today. He is so human, so kind, so thoughtful, and he has such a wonderful sense of humor. I am sure he will forgive me if I just tell you one short story. After giving a report to the First Presidency on a rather unpleasant problem we were experiencing, President McKay's response was this:

"Well, I guess a dog's got to have a few fleas or he wouldn't know he was a dog."

May the Lord bless you, may you honor your priesthood, may you keep your trust with your Heavenly Father, I pray in the name of Jesus Christ. Amen.

the message from God to his children to make this a better world to live in like God intended it to be."

As I read this thrilling letter, I thought what a great blessing to the elders' parents and to those missionaries, although they are unaware of the great spiritual lift that they gave to this woman. As the woman stated, "I owe my gratitude to just about the finest, well-cultured, and intellectual gentlemen." I wondered what greater honor could there be than to be so highly esteemed by one's neighbors. No doubt this experience is happening time and time again the world over.

Then to think that these missionaries came from the ranks of the Aaronic Priesthood, having faithfully served until they became eligible to be ordained to the Melchizedek Priesthood

and called to the ministry of the Savior. One cannot help feeling the warmth of the Spirit as he contemplates the great Aaronic Priesthood work of this Church.

Tonight I cannot help thinking of more than 237,000 living men and boys who have the privilege of bearing the Aaronic Priesthood. Obviously our thoughts are turned toward them because of the great responsibility that follows the offices of the Presiding Bishopric which have been placed upon us.

This great body of Aaronic Priesthood, under and over twenty-one years of age, becomes our charge, and we feel the impact of this responsibility very keenly.

While my counselors were talking about the more than 100,000 young men under twenty-one bearing the Aaronic Priesthood, my thoughts turned to the

more than 100,000 over twenty-one who may be working to qualify themselves to receive the blessings of the Melchizedek Priesthood.

I have been thinking of their wives, their sons, their daughters, and their future. We realize that some of these mature brethren who bear the Aaronic Priesthood have again become active, faithful, and devoted members of the Church in order to achieve their goal. We also realize that many are recent converts to the Church who are working toward their ordination to the Melchizedek Priesthood. These brethren are anxiously waiting for the day when they may enter a temple of the Lord to receive their endowments and sealings through the Holy Melchizedek Priesthood. We pray that all of these may continue to enjoy the warmth of

fellowship in the priesthood without any interruption. But knowing as I do that there are some who are dormant, I must confess that we will not be contented until we reason with them, until we hold out the hand of fellowship, until we assure them that the Lord calls to them, "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die."

"For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." (Ezekiel 18:31-32.)

These brethren and their families are precious in the sight of God. He loves them, and we love them. But their lives need a "new heart and a new spirit" so that they will perpetuate no regrets of the lost opportunities of yesterday.

While Bishop Simpson and Bishop Brown were speaking, my thoughts also turned to the special invitation extended by the First Presidency to all young men who bear the Aaronic Priesthood to attend this great priesthood meeting. We feel confident that if our eyes could travel over the closed circuit wires and peer into the multitude of gathering places, our hearts would swell with joy at the great numbers who have honored their priesthood by responding to this call.

HONOR THE PRIESTHOOD

*President Hugh B. Brown
of the First Presidency*

My dear brethren, always when charged with the responsibility of appearing before the people of the Church and especially before the priesthood, I am conscious of my inadequacy, and ever desirous of securing the guidance of my Heavenly Father as I attempt to serve.

Because of the things that have happened to me in recent months, I have been searching my heart in an attempt to find justification for the Lord's goodness to me. Certainly we are all blessed beyond our merits, which fact should keep us humble and grateful.

I recommend to all, not only the young men holding the Aaronic Priesthood, but to those holding the Melchizedek Priesthood, that when the excellent talks given tonight by the Presiding Bishopric are published, they read and apply their timely instructions. I certainly congratulate the Bishopric on their thorough preparation and the inspiration of their addresses. They have spoken directly, of course, to the Lesser Priesthood, because that is their special charge.

You men, most of you here, and many listening in, know that the man who stands at the head of the Melchizedek

As we speak to you young men, we speak also to your leaders, calling to their minds the challenging responsibilities of meeting your needs for spiritual growth and stability, that there may be no structural weaknesses in your faith, your integrity, and your devotion.

To emphasize the responsibilities of leadership of boys, we recall the words of the poetess W. A. Dromgoole:

Building the Bridge for Him

"An old man, traveling a lone highway,
Came at the evening cold and gray
To a chasm deep and wide.

"The old man crossed in the twilight dim,
For the sullen stream held no fears for him.

But he turned when he reached the other side,
And builded a bridge to span the tide.

"'Old man,' cried a fellow pilgrim near,
'You are wasting your strength with building here;
Your journey will end with the ending day,

And you never again will pass this way.

"You have crossed the chasm deep and wide.

Why build you a bridge at eventide?
And the builder raised his old gray head:

Priesthood—in fact of all the Priesthood of the Church—is the President of the Church. He presides here tonight, and I conduct under his direction. He is an ideal model, an exemplar to all of us. He often quotes, and in his life exemplifies, the admonition of Isaiah: "... be ye clean, that bear the vessels of the Lord." (Isaiah 52:11.)

I shall not detain you long because I know from whom you wish to hear. I should like, however, to make a few observations on the responsibility of all whom God has honored by permitting them to act for him. There is need for courage and constancy in the midst of perilous and ominous world conditions. As I read of the Prophet Joseph Smith in Liberty Jail, I am inspired by the courage and faith which enabled him to carry on in spite of persistent and bitter persecution throughout his lifetime. When in Liberty Jail, where he spent many months in 1838-39, he felt that he had suffered about all that mortal man could endure. In an inspired appeal he prayed:

"O God, where art thou? And where is the pavilion that covereth thy hiding place?

'Good friend, on the path I have come,' he said,

"There followeth after me today
A youth whose feet will pass this way.
"This stream, which has been as
naught to me,

To that fair-haired boy may a pitfall be;

He, too, must cross in the twilight dim—
Good friend, I am building this bridge
for him."

Leaders give heed to the words of Paul to the Corinthians: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Corinthians 14:8.)

You are the trumpeters to the youth who are listening for certain sounds—positive, unwavering teachings, examples—a steady beam to guide them in preparation for a useful life of service in the dignity of the priesthood. If we, the trumpeters, do not guard our actions, our language—do not set worthy examples—how then can we expect our young men to prepare themselves "to the battle," battle against wrongdoing—the battle they fight every day of their lives?

Now, young men, may we say to you, responsibility is a two-way street. One cannot give unless there is someone to receive. Your stake president, stake committee, bishoprics, general secretaries, quorum advisers, and auxiliary leaders are spending more time, giving

"How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries?

"Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them?" (D&C 121:1-3.)

And the Lord answered, with the understanding born of experience:

"My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes." (*Ibid.*, 121:7-8.)

In the 121st section of the Doctrine and Covenants we have one of the most beautiful of all revelations:

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

more thought and prayer to your cause than ever before. They are the ones who give, and you are the ones who receive. We urge you to receive well, to qualify for the tasks to come. You cannot expect success without preparation.

James A. Garfield said: "Young men talk of trusting to the spur of the occasion. They trust in vain. Occasion cannot make spurs. If you expect to wear spurs you must win them. If you wish to use them you must buckle them to your own heels before you go into the fight."

We think you should know that once each week it is our privilege as the Presiding Bishopric to receive counsel from the First Presidency on all matters pertaining to the Aaronic Priesthood work of the Church. Through this association and direction, the blessings of the Aaronic Priesthood program flow out to the whole Church. Also you should know that on frequent occasions, the Presiding Bishopric meet with the general priesthood committee of the Church to co-ordinate all our efforts in your behalf.

As I observe the prophets, seers, and revelators of the Church in council meetings, I think of the words which Joseph J. Daynes set to music:

"Come, listen to a prophet's voice,
And hear the word of God,

"And in the way of truth rejoice,
And sing for joy aloud.

"We've found the way the prophets went
Who lived in days of yore;

"Another prophet now is sent
This knowledge to restore."

The inspiration and revelation of God come through his prophets to direct the destiny of this Church. You young men belong to that Church—the greatest organization for good in all the world. Membership carries with it great responsibilities, but not greater than you can carry on your young, strong shoulders. You are young, but, as bearers of the Aaronic Priesthood, you are expected to:

1. Discipline yourselves to do that which is right.

2. To be close to your father and mother and give heed to their counsel.

3. To pray to God and to give thanks to him for his blessings.

4. To sustain the ward, stake, and General Authorities—attesting thereto by your actions.

5. To cultivate a pure heart and a clean mind.

6. To fill every assignment willingly.

7. To refuse to participate in any action or conversation which would offend the dignity of the priesthood you bear.

We must cleanse and purify our bodies and souls, and try to be worthy to be called the sons of God and to hold the Holy Priesthood. I read on:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—" (*Ibid.*, 121:41-42.)

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (*Ibid.*, 121:45-46.)

I never tire of reading or hearing this scripture, for it is the direct word of the

8. To attend all your meetings and put into practice the lessons you learn at those meetings.

Now, to the fathers, we solicit and encourage your full co-operation. It is so much easier to help your sons reach the goal when we and they know of your full support. The place of the father in the home, and his responsibilities to his family, are clearly defined in the words of President Lorenzo Snow, and I quote: "... if you ever secure a union in any family in Zion, if you ever secure that heavenly union which is necessary to exist there, you have got to bind that family together in one, and there has got to be the Spirit of the Lord in the head of that family, and he should possess that light and that intelligence, which, if carried out in the daily life and conduct of those individuals, will prove the salvation of that family, for he holds their salvation in his hands." (*JD* 4:243.)

Now, we should all ever keep before us that sacred moment in Nephite history when Jesus was giving his last instructions to the twelve disciples: "... Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am." (3 Nephi 27:27.)

I bear testimony to the truthfulness of this great work, and I pray our Heavenly Father to bless the great priesthood of this Church, and I do it in the name of the Lord Jesus Christ. Amen.

Lord to the men who hold the priesthood, telling us how to honor it, how to officiate under it, warning all against unrighteous dominion. I should like to say to you fathers tonight that our conduct in our homes determines in large measure our worthiness to hold and exercise the priesthood, which is the power of God delegated to man. Almost any man can make a good showing when on parade before the public, but one's integrity is tested when "off duty." The real man is seen and known in the comparative solitude of the home. An office or title will not erase a fault nor guarantee a virtue.

"True worth is in being, not seeming.
In doing each day that goes by,
Some little good, not in the dreaming,
Of great things to do by and bye.

"Whatever men say in their blindness,
And in spite of the fancies of youth,
There's nothing so Kingly as kindness,
And nothing so Royal as truth."

Let us never, in the words of the 37th verse of this section of the Doctrine and Covenants "... undertake to cover our

sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, . . ." (*Ibid.*, 121:37.)

The late President Joseph F. Smith wrote, "There is no office growing out of this Priesthood that is or can be greater than the Priesthood itself. It is from the Priesthood that the office derives its authority and power. No office gives authority to the Priesthood. No office adds to the power of the Priesthood, but all offices in the Church derive their power, their virtue, their authority, from the Priesthood. The President of the Church carries on as President by virtue of his Priesthood."

And now to you brethren who preside in the Church, I should like to say a word—presidents of stakes, presidents of missions, bishops of wards, all who preside in any capacity—we urge you to recognize and use your counselors. You will notice through all the organization of the Church our Father in heaven has provided that each presiding officer shall have two counselors. We regret that occasionally we hear of a stake president, a mission president, a bishop or some presiding officer, who arrogates to himself the honors which belong to the office he holds, who presides in a "one man" dictatorial way, forgetting his counselors, neglecting to counsel with them, and thereby assuming all the honors of the presidency or bishopric and taking upon himself all the responsibility for decisions in which his counselors should share. There is wisdom and safety in counsel. Honor those with whom and over whom you preside. That we honor the priesthood and the offices in it applies not only to our attitudes toward those who preside

over us, but also toward those over whom and with whom we preside. Let us preside with kindness, consideration, and love.

Now, brethren, we who are assembled tonight here and in 320 other places should form a great bulwark against communism and its attendant evils. The efficiency of our opposition to them depends upon the way we honor our priesthood and place ourselves in a position to seek and obtain God's help in fighting evil. Communism is of the devil. Communism started when the devil was cast out of heaven because of his rebelling against the will of his Father that men should have their free agency. Satan and his emissaries would rob men of their priceless freedom. We do not wish tonight to enter into a long discussion of this evil, but it is well that all men know that the Church and the leaders of the Church stand squarely against communism.

To emphasize this I refer to what President Grant, President Clark, and President McKay wrote sometime ago:

"The Church does not interfere, and has no intention of trying to interfere with the fullest and freest exercise of the political franchise of its members, under and within our Constitution. . . .

"But Communism is not a political party nor a political plan under the Constitution; it is a system of government that is the opposite of our Constitutional government, and it would be necessary to destroy our Government before Communism could be set up in the United States."

I wish you would read the rest of it yourselves and see what the stand of the First Presidency was at that time, and I think I can authoritatively say to you that the position of the First Presidency

has not changed since that time.

But, brethren, beware that you do not become extremists on either side. The degree of a man's aversion to communism may not always be measured by the noise he makes in going about and calling everyone a communist who disagrees with his personal political bias. There is no excuse for members of this Church, especially men who hold the priesthood, to be opposing one another over communism; we are all unalterably opposed to it, but we must be united in our fight against it. Let us not undermine our government or accuse those who hold office of being soft on communism. Furthermore, our chapels and meetinghouses should not be made available to men who seek financial gain or political advantage by destroying faith in our elected officials under the guise of fighting communism. Let self-appointed protectors of our freedom finance their own schemes. We call upon the priesthood of the Church to stand together with a solid front against everything that would rob men of their God-given freedom.

I leave again my testimony with you that I know that God lives and that Jesus is the Christ. From the center of my heart I bear witness to that fact and that Joseph the Prophet was ordained and set apart and called as the leader of this great dispensation. I bear witness to the fact that our beloved President today holds all the keys and authority given to Joseph Smith and that he is the mouthpiece of God on earth today. We honor and sustain him.

God help you brethren and all of us to remain true to the end, true to God, true to our country and its institutions, and true to the truth, I pray in the name of Jesus Christ. Amen.

"WHERE YOUR TREASURE IS"

*President Henry D. Moyle
of the First Presidency*

Brethren, it is good to be here. When we are in the Church, and members of it, we belong to the body of Christ, and there is no need for us to go outside of it for anything in the world. I think that is just what President Brown has said in more forceful language.

"We have no need to dabble in the things of the world; we have no need to join other organizations, that are antagonistic to or out of harmony with this Church. . . .

"We will serve the Lord! Let the dying world go to its grave if it will. Let the wicked that are being bound in

bundles go to the burning if they will not repent, but as for us, we, with all we are and with all we have, should be in this Church in body and in spirit, in every capacity, and there should be no need and no desire on our part to go outside of the strait and narrow way, the only way which leads to the presence of the Eternal Father and to the gift of eternal life. . . .

"We have no need of anything else. In the troubles that are coming—for the world is menaced now with troubles and strife and division which will bring misery and sorrow and destruction to

many souls—let our place be in the Church of Jesus Christ of Latter-day Saints, in the order of the Holy Priesthood, and we have no need to join other orders to take away part of our time, part of our influence, and part of our means and to hinder us from devoting ourselves entirely to the work of the Lord. . . .

"Oh, my brethren and sisters, why waste your time, your talents, your means, your influence in following something that will perish and pass away, when you could devote yourselves to a thing that will stand forever? For

this Church and kingdom, to which you belong, will abide and continue in time, in eternity, while endless ages roll along, and you with it will become mightier and more powerful; while the things of this world will pass away and perish, and will not abide in nor after the resurrection, saith the Lord our God." (Pres. Charles W. Penrose, *Conference Report*, June 1919, pp. 36-37.)

In the payment of our tithes and our offerings we have an opportunity to show better than in any other way our devotion to God, our desire to help in the building of his Church and kingdom here upon this earth and to thus testify most emphatically to the truth. We will become mightier and more powerful in our own right in direct proportion to the service and contribution we make to strengthen the Church. I further bear witness to the fact that we consider the things of this world of no lasting concern, for we know that they will pass away and perish, and as President Penrose says, "will not abide in nor after the resurrection." The Savior said:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

"For where your treasure is, there will your heart be also." (Matthew 6:19-21.)

In the record we have of Christ's Sermon on the Mount, we, no doubt, come closer to finding the actual teachings of Christ expressed as accurately, if not more accurately, than in any other place in the whole Bible. "For where your treasure is, there will your heart

be also" (*ibid.*, 6:21) should be inscribed on our banner as we march forward as an army to call the world to repentance and to teach them faith in God and in his son Jesus Christ and obedience to the principles of light and knowledge and understanding restored to the earth through the Prophet Joseph Smith in these latter days.

The Savior said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matthew 5:19.)

"... Inasmuch as ye shall keep my commandments, ye shall prosper in the land. And again it is said that: Inasmuch as ye will not keep my commandments ye shall be cut off from the presence of the Lord." (See Alma 9:13.)

To the extent that it is my prerogative so to do, I charge all who hold the priesthood in the Church not only to pay their tithing but also to be diligent in preaching the law of tithing to the membership of the Church. We cannot teach effectively that which we do not live, or putting it in other words, our example is far more powerful than our precept.

In 1961 there were added to the Church 88,802 converts baptized in the stakes and foreign missions. This unprecedented growth demands an unprecedented expenditure in the year 1962. We are under obligation to the Lord to make the full program of the Church available to all these converts as near as possible, that they might be fully fellowshipped in the Church. How could the Lord demonstrate to us his desire to have us do our part more forcibly or more

effectively than to turn the hearts of the children of men in the world to the eternal truths of the gospel promulgated by our great missionary force of upwards of 11,000 missionaries, scattered in sixty-four missions in the world?

You will remember two years ago we suggested at our Saturday night priesthood meeting that we might well double the 6,000 full-time missionaries whom we then had in the mission field. We want to commend you brethren on having almost fully satisfied this request. We express to you brethren throughout the Church your right and prerogative to be happy as we are happy, with the results which you have accomplished in your wards and stakes and missions and branches throughout the Church.

There is a definite tendency in the Church to increase the tithes as missionary activity is increased. These are complementary responsibilities. It is axiomatic that the more we do for the Church the greater is our desire and our capacity and capability.

The time when it was necessary to explain the whys and wherefores of tithing, if it ever existed, is long since past. There is planted in the heart of every convert to the Church and to everyone born in the Church into homes where the gospel is lived and taught, a knowledge of the place that the payment of tithes should take in our lives.

Let us go forward and demonstrate to the Lord our ability to take care of as many converts year by year as are touched by his Spirit and thus spiritually converted to the truths of the gospel.

In the 119th section of the Doctrine and Covenants, as you know, the Lord tells us that the purpose of tithing is "For the building of mine house, and



for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church." (D&C 119:2.)

I want to take this opportunity of stating to the priesthood of the Church that this is exactly the use to which the entire tithes of the Church are put. There is no tithepayer upon the earth that need be seriously concerned with what happens to his tithing. The tithes of the Church are distributed for the building of houses of worship, for the building and maintenance of temples, for the maintenance of missions, wards, and stakes, genealogical work, schools, institutes and seminaries, hospitals, care of the needy, the expense and maintenance of the presiding quorums of the priesthood, the housing of the general boards of the auxiliary organizations, and in every other way laying the foundation of Zion. Be it said to the credit of the auxiliary organizations they pretty well take care of all of their own expenses. Those of us who are charged with the responsibility of distributing the tithes and income of the Church pay our own tithes to the Lord in full, as well as make our contributions to fast offerings, building funds,

and support missionary work and the auxiliary organizations, etc., financially as well as otherwise, and do so with continually increased enthusiasm and satisfaction.

We know that there are some errors and some mistakes. Where we administer the Lord's work and seek to bring about his purposes on the earth, I can guarantee to the membership of the Church, that there is never a conscious error or mistake made. I cannot conceive of greater security than to have these matters pass through the hands of the committee on the disposition of the tithes, consisting of the First Presidency, the Quorum of the Twelve, and the Presiding Bishopric. The Lord has conferred upon these quorums of the priesthood, the Quorum of The First Presidency, the Quorum of the Twelve, and the Quorum of the Presiding Bishopric to distribute the tithes and income of the Church, and this they do unanimously, and the Lord adds, "... and by mine own voice. . . ." "Verily, thus saith the Lord, the time is now come, that it shall be disposed of by a council, composed of the First Presidency of my Church, and of the bishop and his council, and by my high council;

and by mine own voice unto them, saith the Lord. Even so. Amen." (D&C 120.)

To this end were the brethren unanimously sustained by the general conference yesterday afternoon.

Brother Talmage in his *Articles of Faith* wrote: "It is evident, that while no specific penalty for neglect of the law of tithing is recorded, the proper observance of the requirement was regarded as a sacred duty. In the course of the reformation by Hezekiah, the people manifested their repentance by an immediate payment of tithes; and so liberally did they give that a great surplus accumulated, observing which, Hezekiah inquired as to the source of such plenty: 'And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store.' Nehemiah took care to regulate the procedure in tithe-paying; and both Amos and Malachi admonished the people because of their neglect of this duty. Through the prophet last named, the Lord charged the people with having robbed him; but promised

PREPARING YOUNG MEN FOR

THE PRIESTHOOD

President David O. McKay

My beloved brethren, we have had a glorious hour. The message of the Presiding Bishopric to the young people was just what we had in mind when "Priesthood" was made the theme of this meeting. We have all been inspired by the remarks of those who have spoken and by the singing of these men from the Tabernacle Choir.

When President Brown referred to the 121st section of the Doctrine and Covenants, I think he omitted purposely, because of time, one passage which I wish to repeat:

"Reproving betimes with sharpness, *when moved upon by the Holy Ghost*; . . ."—that limiting clause is very significant—"Reproving betimes with sharpness," not because of selfishness, not because of any personal antipathy, not because of personality, but "*when moved upon by the Holy Ghost*"; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;" (D&C 121:43. Italics added.) You may search through pedagogies, theories of teachings in vain, and find no passage that will compare with that in governing people.

What I am now going to say to stake

presidents and bishops is more of a reminder than of reproof.

As people come to conference sometimes a day or two early to go to the temple while it is open, not a few bring incomplete recommends. Of such this year there has been an unusually large number. Some bishops seem to be getting careless again. The recommends are faulty for such reasons as: (1) no indication of ordinances for which they come; (2) bishops have not indicated approval with their initials as instructed; (3) signature of stake president is often omitted—holders of recommends say they did not know the stake president's signature must be on the recommend; (4) no recommends for children of age to be baptized, for sealing to parents—those who are over eight should come with a recommend, and because they are worthy and are going to be sealed you let them come without a recommend.

Correction of faulty recommends is expensive. Pressure of time and circumstances are embarrassing to the people, and sometimes results in their having to be disappointed and delayed.

A hint to the wise is sufficient.

In conclusion, let me say that just the holding of the priesthood is a bless-

ing, a blessing which too few of us in our Church fully realize, and in order that that realization might become more prized, our bishops should teach the young man who is recommended to receive the Aaronic Priesthood what the ordination to the Aaronic Priesthood means. You who were present at the inspirational meeting last evening in this building saw on the screen a bishop interviewing a young man twelve years of age in the presence of happy parents. There was a lesson for the entire Church.

It is not sufficient just to present his name for approval in the meeting of the ward. He should be interviewed and taught previously from the beginning by the bishop. I shall ever cherish in memory our appreciation for Bishop Edward E. Olson of Ogden Fourth Ward who came into our house and interviewed our son Llewellyn, who sits in this audience tonight, and asked him about his willingness to receive the Priesthood of Aaron, and gave him instructions accordingly.

A bishop should teach the young man who is recommended to receive the Aaronic Priesthood what the ordination to the priesthood means, not just pre-

them blessings beyond their capacity to receive if they would return to their allegiance: 'Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, said the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. . . .'

"In the present dispensation the law of tithing has been given a place of great importance, and particular blessings have been promised for its faithful observance. This day has been called by the Lord a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned. In a revelation given through the Prophet Joseph Smith, July 8, 1838, the Lord has explicitly set forth His requirement of the people in this matter." (*Articles of Faith*, chapter 24, 436-437.)

Elder Talmage brings to our attention that once upon a time the main concern of the house of Israel was to have plenty in store to eat. It is stimulating and

inspiring to think back on the tremendous change in the lives of the membership of the Church as the Lord has blessed us and raised us up from the former days of dire poverty and distress, when every service the Saints rendered was a tremendous sacrifice compared with the prosperity and the free time we now enjoy to spend as we see fit. I am sure it can be truthfully said that it entails no serious case of sacrifice for us to do and accomplish all that the Lord would have us do today.

We all know that the Lord has in very deed "opened up the windows of heaven and poured out a blessing that there shall not be room enough to receive everything the Lord would have it do." (See Malachi 3:10.) The priesthood of the Church must do its part so that even in the days of prosperity we may humble ourselves in our service to the Lord and our fellow men. This is the only insurance we have against permitting our riches to canker our souls, and to have it said of us, "The harvest is past, the summer is ended, and my soul is not saved!" (D&C 56:16.)

I commend to the membership of the Church the reading of the 56th and 104th sections of the Doctrine and

Covenants. Therein we find the greatest insurance policy known to man. Our payment of the premium on this policy works no hardship upon any of us. With its payment our eternal salvation and exaltation is all but assured.

For fear I didn't say it as emphatically as I desired to in the beginning, I want to say that every day, every week, every month, every year increase the enthusiasm of these brethren who are charged with the responsibility to pay their own tithing, and constantly to increase their contributions to the Church because of the consciousness they have of the direction which comes from God in performing this most sacred trust.

God help us, my brethren, that we might go forth from this conference tonight and bring into the storehouse of the Lord the means by which this Church can grow and develop and serve all of the righteous people of the world who are touched by the Spirit of the Holy Ghost, the power of the Holy Ghost, and submit themselves to baptism by immersion for the remission of sins, and by the laying upon of hands to receive the Holy Ghost, I pray in the name of Jesus Christ. Amen.

sent his name, I repeat, in council in the ward—but teach him that when he is given the priesthood he is expected to be above, not in pride and haughtiness, but in moral standards above his fellows.

Specifically, his playmates may swear, but he cannot do so with impunity. Some may even take the name of God in vain. A man of the priesthood cannot do that when he receives the obligation to render service to others, as a representative of Jesus Christ. He who takes the name of God in vain dishonors his priesthood.

Others may neglect their duties. Others may make fun of their teachers in day school. Others may break windows, but the bearer of the priesthood cannot do those things. It is the bishop's duty to teach them good citizenship and their duties in the priesthood.

Then the bishop will also follow similar teachings when the deacon is worthy to be ordained a teacher, and the teacher to be ordained a priest. With such teaching and training young men eighteen years of age, and young women of corresponding age, may in reality carve the moral atmosphere of the community in which they live. They truly have

been set apart, not because of any pride, not because of any desire to rule unrighteously, but because of moral superiority. They are good citizens, and any bishop who profanes the name of God in the presence of others dishonors his priesthood. It is his duty to teach the young man from the time he is a deacon, through being a teacher and priest, the responsibility of true citizenship in the kingdom of God.

We are justified in being proud of our young men and young women. Some fail us, yes. Some of the children of our Father in heaven failed him. They had a right to choose. They had their free agency, and some of them chose to follow the fallen one, and they are following him today. We also have our free agency, a God-given gift, and some choose unwisely to follow pleasure and indulgence rather than the persistence and effort to rise above that which is low and mean into the realm of spirituality.

What I am saying is that to hold the priesthood is an individual blessing, but it requires, it demands, righteous living. God give us power so to honor it, I pray in the name of Jesus Christ. Amen.

ROADS OF THE WORLD

BY DELLA ADAMS LEITNER

They lead—they beckon on to promised ends;

Highway or country lane or forest path,

Snow trails or mountain tracks where cattle wend,

They hold a lure, a visioned aftermath.

Vibrant with memory of those gone before,

With hope of new delights, entrancing views;

O roads, you seem to speak, and more and more

You shape the world's great future as men use

And follow on to blaze new ways ahead

For others following where they have led.

THIS WE BELIEVE . . .

Richard L. Evans

of the Council of the Twelve

There is a salutation customary among us which includes all within sight and sound—"My brethren and sisters"—and I see no reason to modify it. I am grateful for the relation that all of us bear to all of us in the Fatherhood of God and the relationship we have to him.

Because of an unusual series of assignments, we have circled the world twice this past year—once flying east, and once moving westward. We have been in many countries, among many peoples, in many places. We have encompassed areas where hundreds of different dialects and languages were spoken. We have been in the midst of a diversity of men, and in the midst of many differing religions and philosophies of life.

We count among our friends, men of many races, many faiths, many backgrounds, and beliefs, and these are not superficial friendships. They are part of our lives. We respect them and what they are and have an affection for them. We respect them and their beliefs, and we believe they respect us and ours.

As a consequence of this long journeying and these many friendships, we have been earnestly reading and seeking to understand the basic beliefs, the many philosophies of India and of Asia, and in doing so have consulted as closely as possible the people themselves and their authentic sources; and this we would ask our friends to do for us, as we would do it unto them also. When they want to know what we believe, we ask them to ask us, or consult our authentic sources instead of sources of intentional or unintentional distortion. No matter how many times an error is repeated, it is still an error. We believe that we ourselves are the best source of what we believe, as are other men of what they believe, and to those interested we should like to give the simple facts.

We have discovered, we think also, that mankind generally is sincerely searching, searching for the reasons, for the purpose of being, searching for the ultimate answers. "Man's success or failure, happiness or misery," President McKay has said, "depend upon what he seeks and chooses." What people believe is exceedingly important because what they believe will determine how they live. A person prepares differently for a short journey than he does for a long one, and a person who believes that life here is the end of all would prepare much differently and live much differently from him who believes that life is everlasting.

Thomas á Kempis said, "Where my thoughts are, there am I," and might have added, Where my beliefs are, where my convictions are, there am I—or at least in that direction I am headed.

For these reasons and because we love our friends, and because many of them have asked us, and because even if they hadn't we would want to do it anyway, we would like to say some few things today basic to our beliefs:

First of all, in common with many millions of men, we are devoutly Christian. This is the Church of Jesus Christ of Latter-day Saints. Jesus the Christ, with the doctrines, the commandments, the revelation, the inspiration, the authority that come of him and through him, is the foundation of this Church. He is the chief cornerstone, and not any man.

We believe what Jesus taught, and in this we rely on scripture, including the Bible, which we believe as it came from the mouths of the prophets. We believe also other works, given to other peoples anciently and modernly, in addition to that word given to ancient Israel—works which are consistent with and complementary to the Bible. In addition, we believe in the words of the

living prophets. We believe in continuous revelation, for we feel that a Loving Father still gives divine guidance, and would not leave his sincerely seeking children alone without counsel or direction—and him whose countenance you have seen this morning in conducting this conference—President David O. McKay—we accept and sustain as a prophet of God, as we accept Moses and Abraham, and Peter and Paul, and Isaiah and Elijah or any such others.

It does not seem a strange thing that God would speak to his children in the present as well as he would speak to them in the past. Certainly we do not need his guidance less today. What loving father would help himself altogether aloof from his sincerely seeking children?

We believe in the literal language of scripture concerning the Fatherhood of God. We believe the language of Genesis which says that God made man in his own image. (Genesis 1:27.) We believe that God is an infinite intelligence with an infinite love for us, not undefinable, but a Father with a father's interest in us. This gives us a peace and purpose in life, a sense of belonging and of not being left alone.

We believe that the glory of God is intelligence; that no man can be saved in ignorance; that the search for truth is an obligation, as is education also; and that there must be freedom for the search.

We believe in the commandments of God; in causes and consequences; in the necessity for living within the law; and that there is real reason for every commandment and requirement.

We believe that the human body should be preserved in health; that it is unwise and ungrateful and unjustifiably foolish to partake of things that impair the fullest well being of the body and effective physical functioning. What is not good for us simply should be left alone.

THE LORD'S BASE OF OPERATIONS

Ezra Taft Benson

of the Council of the Twelve

My brothers and sisters, everywhere:

With joy and gratitude I face you today in, and from, this historic Tabernacle. I am grateful to be here: for this fellowship, for freedom to meet in peace, to speak without fear, to attend this inspirational conference.

I thank God for freedom—the right of choice. I am grateful for this great nation in which we meet. Every true Latter-day Saint throughout the world loves the USA. The Constitution of this land is part of every Latter-day Saint's

religious faith.

To us, this is not just another nation, not just a member of the family of nations. This is a great and glorious nation with a divine mission and a prophetic history and future. It has been brought into being under the inspiration of heaven.

It is our firm belief, as Latter-day Saints, that the Constitution of this land was established by men whom the God of heaven raised up unto that very purpose. It is our conviction also that the

God of heaven guided the founding fathers in establishing it for his particular purpose.

The founders of this republic were deeply spiritual men. They believed men are capable of self-government and that it is the job of government to protect freedom and foster private initiative.

Our earliest American fathers came here with a common objective—freedom of worship and liberty of conscience. Familiar with the sacred scriptures, they believed that liberty is a gift of heaven.

We believe literally in everlasting life, in the eternal perpetuation of personality; that whatever knowledge a man attains to in this life will rise with him in the resurrection; and we believe in a literal resurrection, remembering the words of Pascal, who asked, "Which is more difficult? To be born, or to rise again?"

Birth is a great miracle. Life is a great miracle, and he who gave us life here will give us life everlasting. This we believe.

We believe that all men will be resurrected; that all men in this sense will receive salvation, but that in the hereafter there are different degrees of glory (1 Corinthians 15:22-23, 40-42), entitlement to which will depend upon the life we have lived, and by the living of the law and the keeping of the commandments we shall be entitled to return to live with our Father and go back to him where once we were, to a place of peace and progress, where there will be everlasting life, with family and friends, in a relationship that is everlasting.

Thus we believe in marriage, not only for time but also for eternity, and that we have an inescapable obligation for the children God has given us to teach, to train, and to set before them a righteous example of the living of life.

We believe in the divinity of Jesus the Christ. We believe in the scripture which says that he was in the express image of his Father. (Hebrews 1:3.) We believe that he was born of a virgin, as the scripture says; that he lived, that he preached, that he ministered among men, that he was put to death, that he rose on the third day, that he ascended to his Father, that he will come again on earth to rule and reign.

This is a simple belief. It is a profound one also. It gives peace in life. It gives a sense of everlasting purpose.

It gives the assurance that we are helping to shape our own future with our faith, with our works, with our learning, with our lives. It gives us the assurance that life is purposeful, meaningful, limitless, everlasting; that the gospel was given as a guide to help us realize our highest happiness; that all its ordinances are essential; that authority to administer them is also; and that this authority was again restored in the nineteenth century through Joseph Smith the Prophet, as the heavens were opened and the personality of God again revealed as the Father, pointing to his Beloved Son our Savior, said, "This is My Beloved Son. Hear him!"

In this brief time there is much omitted, but this in essence is the faith that gives us peace and purpose in life and freedom from many of its fears. We believe there are clear-cut answers to life's questions; that much of the groping of life can be eliminated.

In Calcutta, in India, we read in the notebook of a wonderful grandmother an inscription which, among others, she had cherished since she was a young girl—an inscription which India's great poet, Rabindranath Tagore, had written in there for her in his own handwriting: "Surrender your pride to truth."

These lines Tagore also wrote on freedom—freedom for the search and on the importance of such searching—(and we have altered a word or two by inserting "me" instead of "my country" in the last line):

"Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken up into fragments by narrow domestic walls;

Where words come out from the depth of truth;

Where tireless striving stretches its arms towards perfection;

choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, . . .

"For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. . . ." (See Ether 2:12, 10.)

Ancient American prophets six hun-

Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;

Where the mind is led forward by thee into ever-widening thought and action—

Into that heaven of freedom, my Father, let . . . [me] awake."

An eminent analyst has said: "I have learned in forecasting economic futures that what is going to happen is already happening." It is so in our lives. It is so everlastingly, and all of us ought to determine our ultimate objectives as early as possible and then faithfully pursue them. Life is not limitless here. Time soon passes. Every man takes himself and what he is with him wherever he goes, and he takes himself also into eternity.

What do we have to lose by indifference, by neglect? In words already cited this morning at an earlier hour, "we have nothing to lose—except everything," and, conversely, we have nothing to gain—except everything.

In the words of Archibald Rutledge: "I am absolutely unshaken in my faith that God created us, loves us, and wants us not only to be good, but to be happy." No man can be indifferent to the issues of life and death. These are uppermost at one time or another in the minds of all of us.

With some awareness of the responsibility of doing so, with myself, my family, and to all men, I would bear witness of the truth of these things, of the everlasting importance of them, of the obligation that all of us have to seek and to search, of the interest that our Loving Father who made us in his image has in us, and of the incalculable importance of the gospel he has given us. I leave with you my witness, in the name of our Lord and Savior, who died that we might live, even Jesus the Christ. Amen.

To them, man as a child of God, emphasized the sacredness of the individual and the interest of a kind Providence in the affairs of men and nations. These leaders recognized the need for divine guidance and the importance of vital religion and morality in the affairs of men and nations.

To the peoples who should inhabit this blessed land of the Americas, the Western Hemisphere, an ancient prophet uttered this significant promise and solemn warning: "Behold, this is a

dred years before Christ foresaw the coming of Columbus and those who followed. These prophets saw the establishment of the colonies, the war for independence, and predicted the outcome. These prophecies are contained in a volume of scripture called the Book of Mormon. This sacred record, a companion volume to the Holy Bible, which it confirms, is an added witness to the divine mission of Jesus Christ as the Son of God and Redeemer of the world.

How I wish every American and every

living soul would read the Book of Mormon. I testify to you that it is true. It tells about the prophetic history and mission of America. It gives the comforting assurance that God has kept this great nation, as it were, in the hollow of his hand in preparation for its great mission.

Yes, the Lord planned it all. Why? So America could serve as a beacon of liberty and in preparation for the opening of a new gospel dispensation—the last and greatest of all dispensations in preparation for the second coming of the Lord Jesus Christ. To achieve his purposes the Lord had to have a base of operations. Later he revealed to a modern prophet that the Constitution of this land was established by “wise men” whom the Lord “raised up unto this very purpose.” (See D&C 101:80.) The Lord also directed that the constitutional laws of the land, supporting the principle of freedom, should be upheld and that honest and wise men should be sought for and upheld in public office.

The establishment of this great Christian nation, with a spiritual foundation, was all in preparation for the restoration of the gospel, following the long night of apostasy. Then in 1820 the time had arrived. God the Father and his Son Jesus Christ made their glorious appearance. I give you a few words from the Prophet Joseph Smith, who was the instrument in God’s hands in restoring the gospel and establishing the true Church of Christ again upon the earth. In response to humble prayer Joseph relates: “. . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

“. . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake

unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*” (JS 2:16-17.)

To me this is the greatest event that has occurred in this world since the resurrection of the Master—and it happened in America.

Later, other heavenly messengers came to restore the authority of the Holy Priesthood and important keys essential to the opening of the final gospel dispensation. The Church was organized in 1830. Immediately, in response to divine command, missionary-messengers began to carry the important message of salvation throughout the world. It is a world message intended for all of God’s children. And so, once this nation was well established, then the Church was restored and from here the message of the restored gospel has gone forth. All according to divine plan.

This then becomes the Lord’s base of operations in these latter days. And this base will not be shifted out of its place—the land of America. This nation will, in a measure at least, fulfil its mission even though it may face serious and troublesome days. The degree to which it achieves its full mission depends upon the righteousness of its people. God has, through his power, established a free people in this land as a means of helping to carry forward his purposes.

“It was his latter-day purpose to bring forth his gospel in America, not in any other place. It was in America where the Book of Mormon plates were deposited. That was no accident. It was his design. It was in this same America where they were brought to light by angelic ministry. It was” . . . [here] “where he organized his modern Church, where he, himself made a modern personal appearance.” (Editorial, *Church News*.)

Yes, it was here under a free government and a strong nation that protection was provided for his restored Church. Now God will not permit his base of operations—America—to be destroyed. He has promised protection to this land if we will but serve the God of the land. He has also promised protection to the righteous even, if necessary, to send fire from heaven to destroy their enemies. (Ether 2:12, 1 Nephi 22:17.)

No, God’s base of operations will not be destroyed. But it may be weakened and made less effective. One of the first rules of war strategy—and we are at war with the adversary and his agents—is to protect the base of operations. This we must do if we are to build up the kingdom throughout the world and safeguard our God-given freedom.

How will we protect this base of operations?

We must protect this base of operations from every threat—from sin, from unrighteousness, immorality, from desecration of the Sabbath day, from lawlessness, from parental and juvenile delinquency.

We must protect it from dirty movies, filthy advertising, from salacious and suggestive TV programs, magazines, and books.

We must protect this base from idleness, subsidies, doles, and soft governmental paternalism which weakens initiative, discourages industry, destroys character, and demoralizes people.

We must protect this base from complacency—from the dangerous feeling that all is well—from being lulled away into a false security. We must protect this American base from the brainwashing, increasingly administered to our youth in many educational institutions across the land, by some misinformed instructors and some wolves in sheep’s clothing. Their false indo-

*Sunday Afternoon Session,
April 8, 1962*

NEW EVIDENCE FOR THE BOOK OF MORMON

Mark E. Petersen

of the Council of the Twelve

It is always a great thrill to stand here at this pulpit where the prophets of God stand. It is most humbling to be in the presence of our great president, prophet, seer, and revelator. It is wonderful that we love him as we do and that we sustain him and uphold him, and I humbly and earnestly pray that every one of us may do so all the days of our lives.

It is a glorious privilege to be able to live in a day when there are prophets in the earth, and I am humbly thankful for the privilege of associating with President McKay and all of these wonderful men who surround him. I would like you to know that they are prophets of God, that the Lord guides them,

that they are men without guile, and that they have their whole purpose set in serving the Lord.

So every one of us as Latter-day Saints may place our full and complete confidence in them, and I surely hope and pray that we will do so by keeping the commandments and maintaining the high standards that the Lord has given us.

My wife and I have had a glorious experience in the last month or six weeks. It was a great spiritual uplift to us. One of these great spiritual experiences began with our accompanying Brother and Sister John Longden into the mission home in Samoa one morning about three weeks ago. There we were

met by the little five or six-year-old daughter of President and Sister [J. Phillip] Hanks, who reside in Samoa.

This lovely little child, filled with excitement, ran up to us and said, “I am going to Sauniatu.” We smiled with her and enjoyed her excitement, but we were just as excited as she was, because we were going to Sauniatu, also. We could hardly wait till we got there, just as she.

As we went along in the automobile towards Sauniatu, the mission president told again the story of a tremendous spiritual experience that took place in Sauniatu about forty years ago. President David O. McKay was the central figure in that experience. As we neared

tration, often perpetrated behind the front of so-called academic freedom, is leaving behind many faithless students, socialist-oriented, who are easy subjects for state tyranny.

"At what point, then, is the approach of danger to be expected?" asked Abraham Lincoln, and answered, "... If it ever reaches us, it must spring up among us. It cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of freemen, we must live through all time or die by suicide." (Springfield, Ill., Jan. 27, 1837.)

The only threat to the liberty and independence of the American people from abroad is the threat of world communism spreading from its base in the Soviet Union. But the best authorities are confident that the Soviets will not provoke a major war. Their economy would not support it.

Lenin said, "The soundest strategy in war is to postpone operations until the moral disintegration of the enemy renders the mortal blow possible and easy." Commenting on Lenin's statement the *Indianapolis Star* adds: "Where then does the real danger lie? It lies with us—the American people. . . ."

"Other great civilizations have died by suicide. The first free people, the Greeks, died thus.

"And why did Greece fall: 'A slackness and softness finally came over them to their ruin. In the end more than they wanted freedom they wanted security, a comfortable life, and they lost all—security, comfort and freedom.'

"It is the same with Americans today. The danger that threatens us is an internal danger. It lies in our hearts and minds and not in the hands of Khrushchev.

"It is our own ignorance—ignorance

of our own history and our heritage of liberty that threatens us. It is our ignorance of the true nature of our enemy, socialist communism, that threatens us. . . . Our own lack of faith in freedom and ourselves, our own lack of confidence in the greatness of America and all that she stands for, morally and materially, is what puts us in mortal danger.

"Too many of us are afraid—afraid of atomic war, afraid of the disapproval of our allies or the neutrals, afraid of the threats and boasts of the bloated tyrants in the Kremlin, afraid to offend others by taking action to defend ourselves."

Yes, we are afraid to live righteously according to eternal principles—economic, moral, and spiritual. This is our danger. We must never forget that nations may—and usually do—sow the seeds of their own destruction while enjoying unprecedented prosperity. As Jenkin Lloyd Jones said, "It is time we hit the sawdust trail. It is time we revived the idea that there is such a thing as sin—just plain old willful sin. It is time we brought self-discipline back into style. . . ."

"I am fed up with the educationists and pseudo-scientists who have underrated our potential as a people. . . . I am tired of seeing America debased and low-rated in the eyes of foreigners. I am genuinely disturbed that to idealistic youth in many countries the fraud of Communism appears synonymous with morality, while we, the chief repository of real freedom, are regarded as being in the last stages of decay.

"In this hour of fear, confusion and self-doubt . . . let there be a fresh breeze, a breeze of new honesty, new idealism, new integrity."

To protect this base we must protect

the soul of America—we must return to a love and respect for the basic spiritual concepts upon which this nation has been established. We must study the Constitution and the writings of the founding fathers.

Yes, we must protect the Lord's base of operations by moving away from unsound economic policies which, encourage creeping socialism and its companion, insidious, atheistic communism. If we are to protect this important base, we must as a nation live within our means, balance our budgets, and pay our debts. We must establish sound monetary policies and take needed steps to compete in world markets.

If we are to protect this American base, we must realize that all things, including information disseminated by our schools, churches, and government, should be judged according to the words of the prophets, especially the living prophet. This procedure coupled with the understanding which will come through the Spirit of the Lord, if we are living in compliance with the scriptures, is the only sure foundation and basis of judgment. Any other course of action leaves us muddled, despondent, wandering in shades of gray, easy targets for Satan.

We must not fail in these pressing and important matters. We must not fall short of the great mission the Lord has proffered and outlined for America and for his divinely restored Church.

Yes, this is a choice land—a nation with a prophetic history.

God bless America and her leaders, and all the free world. And may God protect his latter-day base of operation that his glorious message of salvation may go forth to all the world, I humbly pray in the name of Jesus Christ. Amen.

the village, we saw the marker which designates the place where he stood as he called down from heaven a great blessing upon that village and upon all of Samoa.

Then we went on into the village, and there we saw the larger monument that has been erected in commemoration of this glorious event and in recognition of the love of the people of Samoa for this great man who has become the president, the prophet, seer, and revealer of this Church.

We were surrounded by the people. We went to the monument and had again recounted the marvelous experience that had made it significant. There came to us a realization that this monu-

ment was also a monument to the great spirituality which is characteristic of so many of the Polynesian people.

We remembered the experiences of Brother Matthew Cowley among those people. You recall how he thrilled us with his faith-promoting stories of the experiences he had had among them. All of this came back to us as we, ourselves, were deeply touched, and we recognized the wonderful things that had lived on in the minds and the hearts of the people there.

As we met with the people in Sauniatu, we prayed with them, we spoke to them, we sang with them, and again recognized that these people were but representative of all of the Poly-

nesian Saints and that the Polynesian Saints are characterized by a tremendous faith.

Why do they have this great faith? It is because these people are of the blood of Israel. They are heirs to the promises of the Book of Mormon. God is now awakening them to their great destiny.

As Latter-day Saints we have always believed that the Polynesians are descendants of Lehi and blood relatives of the American Indians, despite the contrary theories of other men. For that reason, from the beginning of our Church history we have had more than an ordinary interest in them as a people. But now that interest is even more

keen. Recent research on the part of world-recognized scientists and scholars has focused a new light upon them, and writings of early explorers in both America and Polynesia have become available now for detailed study.

The new knowledge which has been developed shows that the Polynesians without any reasonable doubt did come from America, that they are closely related to the American Indian in many respects, and that even their traditions and genealogies bear that out.

So pronounced is this feeling among the world scholars of today that one of them, Thor Heyerdahl, widely known Norwegian anthropologist, who sailed the raft *Kon Tiki* from America to the Polynesian Islands, titled one of his books *American Indians in the Pacific*. It is a remarkable volume of great interest to Latter-day Saints.

With him are other writers who confirm and re-confirm the facts now being disclosed that there is every reason to believe that the Polynesians are directly related to the American Indians, that they came from American shores and sailed westward to their Pacific Islands, and that they took with them their customs, their food, and their religion, all of which have left a permanent mark upon Polynesia.

Pronounced as are these views establishing the relationship of Polynesians and American Indians, there are equally impressive data now available to disprove the theory that the Polynesians originated in the Orient and came eastward from Indonesia, Malaya, and nearby lands. Let us just mention a few of the convincing points of evidence.

Most of you have seen the great stone pyramids, or photographs of them, discovered by archaeologists in Mexico, Central, and South America. Pyramids of almost identical structure, both in plan and material, if not in size, have been found in Polynesia. I saw some of them myself within the last month.

Stone roadways, so characteristic of

pre-Inca period of America, are found to be duplicated in some of the Pacific Islands. Giant stone statues such as are found in the lands of South America and among the Incas are now discovered in the Polynesian Islands, with characteristics and markings so similar that few can doubt their common origin. This includes many of the structures found on Easter Island.

The sweet potato of the Pacific Islands, known in Polynesia as the *kumara* or *kumala*, as it is called in Tonga, is now found by botanists to be the identical plant which is native to South America with impressive evidence as to the manner in which it was transported from Peru to the Pacific Islands.

Cotton, coconuts, pineapples, and papaya are likewise being traced from Polynesia to America by botanists who now announce that the Polynesian varieties of these plants are but offshoots of the parent plants in America.

The ocean currents have been observed in our time to carry drifting objects to Polynesia from two places in America, one being the Pacific Northwest and the other the Central and South American region. Large Pacific Northwest pine logs have been traced in the drifting currents of the Pacific Ocean from the Vancouver area of North America to the Hawaiian, Marshall, and Caroline Islands. Hawaiians and other Polynesians have made canoes from these drifted pine logs and in them have traveled from island to island. There are no such trees growing in Polynesia. They came by ocean currents from the Pacific Northwest of America.

This is the more notable when it is observed that customs and household articles characteristic of the Indians of the Pacific Northwest of America have been found on a wide scale in Polynesia.

Written descriptions of fortifications built on some of the Polynesian Islands remind one of chapters in the Book of Mormon which portray the fortifications built by the great General Moroni here

in ancient America. Kivas, characteristic of American Indians today, are found in Polynesia.

Words and place names in the language of the Polynesians of the various island groups are now found to be identical to those common among the early people of Peru. Many of these words are actually identical in spelling and pronunciation.

I cannot resist mentioning one of them. It is *Kanakana*, the name of one of the dieties of both the Incas and the Polynesians. The reason this name interests me so much is that it means brightness or light or knowledge or intelligence. They believed that the glory of God was intelligence and therefore named him so. This is noted in both pre-Inca and Polynesian religions.

There are many other religious teachings which are the same in both areas. Both peoples believe in the creation by the Almighty. They both believe that the first man was the father of all living and that the first woman was the mother of all living, using these actual phrases. They believe in the Flood. They accept an atonement by a Savior. They both believe in a White God who came among their forefathers and performed mighty miracles. They believe in the water of life or living water which is given by the Savior.

The islanders say that their forefathers came from the east, from a land of high mountains and plateaus in the skies, which fits the description of the western coast of South America. The genealogies of the Pacific Islanders are traced to American ancestors.

Large fonts which archaeologists claim were baptismal fonts have been found in both areas. Burial customs are similar. Both groups believed in an all-powerful governing Trinity of Gods. There is one story in Polynesia which reminds us of the story of the brother of Jared.

One of the most interesting of all the reports brought out by Heyerdahl and

PARENTS ARE RESPONSIBLE FOR THEIR CHILDREN

S. Dilworth Young

of the First Council of the Seventy

As I listened to Elder Mark E. Petersen, I wished that all of the youth of the Church could hear what he was saying. Many of us talk over the heads of children; I believe he said something they could understand. He mentioned the affection that he and the twelve have for President McKay as well as his assurance of the prophetic calling of the President of the Church.

I felt that I should like to get up and shout, "Please include me in that, also." I am certain that everyone here would

want to be included. If they were asked to voice their feeling, the roar of approval would have shaken this building, so glad would they have been to express their affection also.

Heber C. Kimball, a member of the First Presidency at one time, and the grandfather of Elder Spencer W. Kimball, had great prophetic vision. He voiced it occasionally, and once he said, (I am not quoting him verbatim but as I recall it) "There is a test coming; there will be a testing." What he was

trying to imply, I suppose, was that we must not get smug, that the test would come, and each one of us would have an opportunity to find out if he would stand when the pressure was on, when seemingly the evidences were against us, when all hell would be raised up to defeat us. Would we stand the test? I am sure he meant to imply that every man would be tested before he would be accepted.

I submit that the modern testing which comes from the insidious boring-

other scientists who have made a serious study of the Polynesians and their relationship to the Americans is this, and it surprised me tremendously:

These anthropologists have learned that prior to the coming of the Spaniards there were both white and brown people in America, that the white people were as white as snow, according to their descriptions, and that they had brown, blonde, or red hair. The hair was not dyed nor treated in any way. It grew that way. Now, to our great astonishment, they tell us also that white people as well as brown people emigrated from America to Polynesia and that some of these white people lived in the islands in the times of the early explorers in the Pacific who saw them and wrote about them. Think of the significance of that fact in relation to the Book of Mormon.

I repeat: Anthropologists now say that white people, more fair than the Spaniards, and brown people like the Polynesians of today, lived side by side in America in pre-Spanish times. Both white and brown people emigrated from America to the Pacific Islands. They were seen by the early explorers in those islands. The white people were blondes and redheads, and some had soft, brown hair. Their skins were as white as snow, whiter than the Spaniards. All of this from the anthropologists!

Significantly enough, these white men living in the islands wore beards and their faces resembled the faces of Europeans. Anthropologists now say that these white islanders were of Caucasian descent without a doubt, and remember, they were already there when the first explorers arrived and found them.

Such white people actually were seen on Easter Island, as well as on other Pacific Islands, and although they no longer survive, the traditions of the natives tell of them as do the authentic writings of early historians.

On Easter Island, Heyerdahl himself

was told by the mayor of the principal community that there were two kinds of people on that island at first, white and brown, and that the white people were really white people with light hair. The anthropologists have long since discarded the idea that they might have been albinos.

Captain Cook saw some of these white natives on his journeys and wrote about them. One came aboard his ship. The other natives told Captain Cook that this white native was their leader and that he was of divine descent and was therefore held in high respect.

It is notable that the highest ideal of beauty among these islanders was the white skin. It was regarded as a sign of descent from the best of the ancient lineages and as a symbol of chieftainship of pure blood.

But where did these white people come from and how did they reach these islands?

The evidence recently compiled says they came from America.

But were there white men in early America, previous to the coming of the Spaniards?

Recently published records from the Spaniard Pizarro tell about similar white people found in Peru.

Pedro Pizarro, chronicler of the Spanish conquerors, wrote that whereas the majority of the Indians in the Andes Mountains were small and of brown complexion, the members of the Inca ruling family were tall and had whiter skins than the Spaniards themselves. Pizarro says that these white Incas of Peru actually were white, not albinos, but white people with soft blonde or brown or red hair.

Archaeologists have now found mummies of the Inca period bearing out this fact. They were well-preserved mummies with soft hair, blonde, or red or brown in color. Colored photographs of these mummies have been published and widely distributed. They are available in books sold right here in Salt Lake

City. They are the work of anthropologists and archaeologists having no connection with the Church whatsoever.

Pizarro asked the Incas of his day who these white people were and was told that they were the last of the descendants of a divine race of white men with beards. These men were given the name of *Viracocha*, or "sea foam" because they were so white.

We live today in a time of research, discovery, and knowledge. The new knowledge bears testimony that both Nephites and Lamanites lived in ancient America. Regardless of the names given them by the scientists or the early Incas, to us they were Nephites and Lamanites. This new knowledge likewise bears testimony that both Nephites and Lamanites emigrated from America to Polynesia, that they have been seen by modern explorers and seafarers who have written about them and that their customs and beliefs relate to the Book of Mormon.

To me it all adds up to a renewed testimony that the Book of Mormon is true, that Joseph Smith was a Prophet of God, that the gospel is true, and that indeed Jesus of Nazareth is the Christ, the White God known as well to the Polynesians as to the early Americans, and that his coming to America after his resurrection in Palestine is the basis of the religion of both ancient Americans and ancient Polynesians, now handed down to modern times with the rest of their traditions.

It is glorious to see the confirming evidence as it comes forth from unexpected sources, sustaining in principle after principle our holy faith. We do not depend upon it for our faith at all, but we welcome its sustaining power nevertheless.

The gospel is true. The Book of Mormon is true. Jesus is the Christ, and Joseph Smith is his Prophet. That is the testimony I leave with you, in the name of the Savior Jesus Christ. Amen.

in of ideas which imitate truth, excuse deception, and discount both evil and its author, is a much more difficult one to encompass and to resist than the physical tests of the past. In the day when Brother Kimball spoke, there appeared to be more physical difficulties to encompass than those spiritual or mental. At that time we could protect our children. Life was simple. We could easily persuade them to see as we saw and do as we did, because a large part of communication was from parent

to children. No one else had very much to do with them.

Now, however, the test is directed at the children. They are being deceived into believing that they can think and act with maturity long before they are mature. In this they are much deceived, and rebellious against parental restraint. They are ripe fruit for the plucking.

Today our test is with our families and the false ideals of the day. We need not succumb to it. Parents can protect their children if they will, but

it takes time and effort; but parents are still the most potent and sure protection and defense, provided they are righteous parents, alert and informed.

I cannot believe, personally, that the Lord God compromises black and white into gray—if I might use a metaphor of color. If I read correctly, his constant admonition is to become white, to purify one's self, to become perfect. I think the Lord draws sharp lines and declares that whatever leads to evil is evil. It is the evil in us which leads us

to want to compromise a little and to be earthy as well as earthly.

May I present two points of view: If my normal outlook is that it is expected that my child will have the experiences of marriage without its responsibilities during adolescence, and that handling cocktails successfully without becoming obnoxious to my fellows is manly, or that cigars with coffee during and after meals is desirable, or that a trip to a gambling palace in a neighboring state is a legitimate recreation, or that viewing vulgar or exciting floor shows is not sin so long as I take no physical active part, then I am not going to be alarmed at the advice some people give my adolescent children about their actions, nor am I going to be concerned with their television fare nor with what type of pictures appear in their favorite weekly magazines, especially those which glamorize drunken and debauching night life in flaming color. Since under these circumstances I have no real reason to elevate my life, believing that old-fashioned morality is outdated, I shall then class as great literature some works such as Boccaccio, Casanova, Lawrence, Fitzgerald, and others, to make certain that for a rounded-out life, my children

should be exposed to the accounts of recreation of these loose and lewd men who happened to have unusual powers of sensual description.

And since my body is not sacred but a purely animal creation, an accident of some evolutionary urge without any particular pressure in any particular direction to bring me to what I am today, then I can laugh with great pleasure at jokes and sly references to its functions. If my children end up in need of psychiatric help when they discover the futility of life, I can also get cheap medical help by going to a moving picture in which an author of like mind and habit, combined with a director who understands, because this has been his experience also, portrays the agonies and frustrations of those whose mental equipment has broken down upon the indulgence in these evils, for an equally sadistic solution to the problem thus posed. Then I can take comfort from the thought that my children have had the same kind of experience and are not so abnormal after all.

Children echo the words and imitate the standards of the adults to whom they are exposed. If a child grows up in an environment where stealing hub caps and gasoline, or ganging up on

innocents in the street, or breathing glue-fumes, is the normal expectation, it cannot be expected that his conception of moral integrity will make his word worth much or his actions trustworthy when he gets to be a mature adult. I can lull my conscience by thinking that his actions are the result of a disease which anyone knows, of course, can strike anyone. Therefore he is not fundamentally accountable for what he does. He is to be pitied but not censured.

But if my understanding is to know my true place in the eternal purpose of God, that I am his son, that I may become like him, and that his commandments are to be kept, that happiness is found only by being in harmony with his laws, and further, that Satan is determined to keep me from either practicing or thinking about these elevating truths, I say, if this is my knowledge and my belief, then I am going to be not only concerned, but I am also going to take action to protect my children from the designs of evil men in the last days, as the 89th section portrays. (See D&C 89:4.) I shall do my best to teach my child that he is a sacred person, that he is an eternal being of two parts, body and spirit, to be fused

A CHALLENGE TO YOUTH

Boyd K. Packer

Assistant to the Council of the Twelve

I address my remarks, my brothers and sisters, to the youth of the Church. It has been my privilege over the past number of years to travel throughout the Church and become closely acquainted with the young people, particularly those of high school and college age.

I suppose if I have any distinction as one of the General Authorities, it would be my closeness to the youth of the Church in two respects: first, the recency of my call from among them, and next, my nearness to them by virtue of my age, or perhaps I should say, lack of it. I earned that distinction last October the first, when it was grudgingly yielded to me by President Marion D. Hanks of the First Council of the Seventy.

My young friends, members of the Church, I do not profess to understand you fully. I think it is true, however, that perhaps you do not understand yourselves fully. But, I will confess to a great love for you and a great faith in you and an intense yearning desire to be helpful to you. I would hope that you could profit by my experience and know that soon, prematurely perhaps, certainly without warning, the responsibilities of leadership will come to you, and in recognition of that, I would like to counsel you just a little.

My young friends, I am not frightened of you, not frightened for you, and I am not reticent to speak rather pointedly to you. As I have learned to love you, to become acquainted with you, as I have traveled throughout the Church, my conviction has grown that not only will you accept pointed, specific counsel and help, but that you are hungry for it and that you desire it.

I speak with a sense of urgency. Friday, Brother Romney quoted from the eighty-eighth section of the Doctrine and Covenants, and I should like to quote a verse that precedes those read by Brother Romney—the eighty-eighth section, verse seventy-three, the Lord speaking:

"Behold, I will hasten my work in its time." I repeat, "Behold, I will hasten my work in its time."

And my young friends in the Church, I bear witness that this is the day of hastening, and as I speak to you about opportunity and obligation, I stress the word "obligation."

Many years ago, my parents lived in a very modest home in the northern end of the state of Utah. One morning, my mother answered a knock at the door and was confronted there by a large, frightening-looking man, who asked her for money. She said, "We have no mon-

ey." There were in that home innumerable children, but very little money. He pressed his demands, insisting that she give him some money, finally saying, "I am hungry; I would like to get something to eat."

"Well," she said, "if that is the case then I can help you." So she hurried to the kitchen and fixed him a lunch. And I am sure it was the most modest of provisions. She could tell as she gave him the lunch at the door that he was not pleased, but with little resistance he took the lunch and left. She watched him as he went down the lane through the gate and started up the road. He looked back, but he did not see her standing inside the door, and as he passed the property line, he took the lunch and threw it over the fence into the brush.

Now, my mother is a little Danish woman, and she was angered; she was angered at the ingratitude. In that house there was nothing to waste, and she was angered that he was so ungrateful.

The incident was forgotten until a week or two later; she answered another knock at the door. There stood a tall, raw-boned teen-age boy, who asked about the same question in essentially the same words, "We need help; we are hungry. Could you give us some

together in the resurrection, that this eternal joining will best be accomplished if each part has equal development, that the body must be trained and conditioned for eternal progress in its celestial abode as well as the spirit, that because it is of the earth it tends to become earthy as well as earthly, but that it can be made subject to the will of the spirit.

I shall give him enough of my time to guide him but not enough to overshadow him or to take away his agency, his practise in making decisions. But I shall make certain that he has the correct viewpoint of the malpractices of modern life and expose him to all that I can find that is good and true and right.

I shall show him the joy of righteous endeavor and the rewards of righteous thought and habit, and while in his formative years, I shall teach him to love truth and beauty and to abhor the sordid and the drab. I shall also protect him from evil influences that are beyond his understanding, but not beyond his imitating.

Above all, I shall do my best to teach him the basic difference between right and wrong and show him that his decisions must always be made on that

basis rather than on the basis of convenience or advantage to himself. I shall teach him the wages of sin is death, that evil is sin which he is to resist with all his strength, that he is accountable and will have to answer for it. And I shall also teach him a true understanding of repentance and of the great sacrifice of the Lord Jesus Christ, so that repentance will have meaning and purpose. I shall do my best to teach him the sacredness of life and of the family. He will be taught, too, the importance of the family relation in the eternal plan. Already he will have seen some practical examples of this in the conduct of my own life of which he has such a daily, intimate view.

I shall realize that I cannot deceive him if I will as to the kind of man I am, but I can fill him with the ideals of the kind of man I should be and desire him to become.

If I as a holder of the priesthood of the Son of God attempt to compromise by accepting some of the gray evils, saying they will do no harm because I am an adult and can control them, I have betrayed his generation which indeed must be taught to draw the sharp line if we are to survive.

Such I believe must be our course if we are to keep alive the testimony and the gospel in the next generation.

Let us with all our strength work to defeat the purposes of him who is the author of the first point of view, lest there be applied to our children the rebuke that Alma gave to Corianton when he reminded him of the great iniquity he brought upon the Zoramites for, said he, "... when they saw your conduct they would not believe my words." (Alma 39:11.)

But rather let us pledge our lives to truth and right and be alert to fulfil the vision and prophecy given to Nephi when he: "... beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory." (1 Nephi 14:14.)

I sustain the work of the Church, and I witness that it belongs to Jesus Christ, is acknowledged by him, and I witness also the fact that we have a living prophet, the living prophet of our Lord among us, in the name of Jesus Christ. Amen.

money; could you give us some food?" But somehow the image of the first man appeared in her mind and she said, "No," excusing herself, "I am sorry. I am busy; I cannot help you today. I just cannot help you." What she meant was, "I won't. I won't. I won't be taken in again." Well, the young man turned without protest and walked out the gate, and she stood looking after him. It wasn't until he passed through the gate that she noticed the wagon, the father and mother and the other youngsters, and as the boy swung his long legs into the wagon, he looked back rather poignantly; the father shook the reins and the wagon went on down the road. She hesitated just long enough so that she could not call them back.

From that experience she drew a moral by which she has lived and which she has imparted to her children, and though that was I suppose, nearly fifty years ago, there has always been just a tiny hint of pain as she recalled the incident with this moral: "Never fail to give that which you have to someone who is in need." I repeat, "Never fail to give that which you have to someone who is in need."

I stress to you young brothers and sisters in the Church your obligation to give that which you possess to any

who may be in need. I recognize that admittedly your material substance is meager compared to the needs of the world, but your spiritual powers are equal to the needs of the world. I urge you to resolve with me that never so long as we live would anyone be hungry, spiritually or physically, that we could aid and assist.

Now, with reference to obligation, one day two of our boys were having a little difference of opinion. That happens in the best of homes, I am told. There was just a little fussing about, and I stepped in as referee, and as I separated them, they were somewhat resistant. Just then the younger brother appeared on the scene and, in what I since learned to appreciate as magnificent English, said to his brothers, "Don't you know you're s'posed to mind the one what borned ya?"

Now, I think that speaks more eloquently than I can to my teen-age friends. "Don't you know you are supposed to mind the one that borned you, spiritually speaking?" Your responsibility for giving lies just ahead. You have a twofold opportunity. First, just ahead of you in the mission field is the opportunity to give the gift that has come to you as only youth can give it. And then, subsequent to that, with your

life's partner, you will give to those little boys and girls who will populate your kingdom here upon the earth.

Do you remember Clark, the boy from the other ward who was called on a mission to Mexico? I saw him in Mexico City just a few weeks ago. It was inspiring to be around him. He was giving; giving the gift that had come to him, in the way, I repeat, that only youth can give it. You recall, also, that his mother said after he had been in the mission field a week or two, "I think they are working him just a little too hard." "I think," she said, "that he is being pressed to extend his ability just a little bit beyond his capacity."

Now, that may be so, but my young brothers and sisters, we do not fear that challenge, do we? Cannot I represent you to the brethren here as being willing to face any extent of pressure and work in the building up of the kingdom?

Your welfare is not neglected, and I recognize in what I saw in Clark, the most profound representation of the great principles of the welfare program that I have ever witnessed; for in his life, work has been enthroned as a ruling principle. It was in 1936 at this pulpit that President Heber J. Grant said, "Work is to be re-enthroned as a ruling principle in the lives of our

Church membership."

Where else, my young friends, are you pressed to that point? Where is work enthroned in your lives unless it is in the mission field? Now we know that there were those who stumbled between Winter Quarters and Salt Lake Valley, and we know that there were those who limped painfully every step of the great trek of the Mormon Battalion, but the contest was not called off, and the campaign was not cancelled. I suppose that in this day, in this work that there will be some casualty, and I expect there may be some mortality. But, the fight with sin is real, it will be long, but it must go on, and I urge you young friends in the Church to enlist yourselves and to put your shoulder to the wheel.

This boy Clark, it is magnificent to see what has happened to him. It did not come to him easily. There was sweat on his brow, and there were tears on his pillow before he had achieved the knowledge of how to work strenu-

ously, earnestly, but you know I would not like to have him come home and open a service station across the street from one that I was trying to operate. He knows how to do things. He knows how to do them with energy, with enthusiasm, with capacity, with humility, with deep human concern. He knows how to respect his fellow men. He has not failed. He has lived to the admonition "never fail to give that which you have to someone who is in need."

Obedient to that admonition, my young friends, I would like to share with you, that which has come to me by way of testimony and conviction. Would you understand and not misunderstand if I should say that which I have earned by way of conviction, for you must earn it to receive it: First, having so recently been called to represent you the young people among these brethren, I tell you earnestly that I sustain the General Authorities of the Church. I have worked with them at close view for these number of months. I have seen

humanity, and I have seen dedication. I have seen work, and I have seen work, and I have seen work. I have seen humility, and I have seen righteousness. I sustain the General Authorities of the Church.

Then my young friends, when I was just a little younger than I am now, I thought that there ought to come to one who is called to be a General Authority of the Church some special conviction, some special inner strength to build him up, to strengthen him, and I testify to you, my young friends, that there is. I say to you that I know that the gospel is true, and then I say that I used to know the gospel was true also, but now I know.

I bear witness to you that Jesus is the Christ, that he lives, that he is a reality. I testify that our Father lives and loves us and as young people will sustain and support us, as we rally and as we are willing to give that gift which has come to us and to those who are in need, in the name of Jesus Christ. Amen.

THE GOSPEL GROWTH IN SOUTH AMERICA

A. Theodore Tuttle

of the First Council of the Seventy

Mis queridos hermanos y hermanas, estoy feliz de estar aquí con ustedes esta tarde. I could not resist addressing you in the language of the people that I love, and whose language I am trying to learn.

I bring you greetings from six mission presidents and their devoted wives, from over 800 missionaries, and over 20,000 wonderful Saints in South America. Perhaps the most interesting thing about the number of the 20,000 members is not so much the extent of the growth, though it is wonderful, as the rate of growth which has occurred—in fulfillment of prophecy.

I would like briefly to relate the background to this statement. In 1851 it was Parley P. Pratt who first went to South America after visiting the South Sea Islands in an attempt to introduce the gospel to South America. He landed in Valparaíso, Chile, just after a revolution, but conditions were unfavorable to the establishment of the gospel, and in a few months he returned home. It was not until 1925 that Elders Melvin J. Ballard, Rulon S. Wells, and Rey L. Pratt were assigned to South America to open that land for the teaching of the gospel. In his dedicatory prayer Elder Ballard said some words which I should like you to hear: "And now, O Father, by authority of the blessing and appointment by the President of the Church, and by the authority of the Holy Apostleship which I have, I turn the key, unlock and open the door for the preaching of the gospel in these

lands, and we do bless and dedicate these nations of this land for the preaching of thy gospel."

On July 4, 1926, Elder Ballard uttered these inspired words: "The work of the Lord will go slowly for a time here, as with an oak grows slowly from an acorn. It will not shoot up in a day as does the sunflower that grows quickly and then dies, but thousands will join the Church. It will be divided into more than one mission, and will be one of the strongest in the Church. The work here is the smallest it will ever be. The day will come when the Lamanites in this land will be given a chance. The South American Mission will be a power in the Church."

In 1959 Elder Harold B. Lee partially fulfilled that prophecy when he created the fifth mission—the Andes Mission—in South America, and in his address at the creation of that mission, he also made a significant statement—I think a prophecy. He said: "In my judgment there are no missions in the world which hold so much promise as the missions of South America. The work is going to continue to grow, and we have not yet seen the end of the number of missions that will be established, and there are those here that will see that growth."

Six months ago, under the direction of the First Presidency, it was our privilege to organize the Chilean Mission—the sixth mission of the Church in South America, and the work is just commencing. It took thirty-three years in order to convert the first 10,000 people to the

Church in South America. It took just three years to convert the next 10,000. Last year alone 6,000 came into the Church. Indeed it is a land of promise and of prophecy.

I am grateful to have the privilege of laboring in this land. It has been a marvelous experience for Sister Tuttle and me to take our young family down to South America and make our home there, and it has been a great opportunity to travel abroad on that vast continent, trying to hasten the work of the Lord as Elder Packer mentioned. I lack both the time and the vocabulary to describe adequately this great and varied land, but I would like briefly to give you a glimpse of it.

Perhaps the land could best be characterized as a sleeping giant—both giant and sleeping. There is tremendous potential there. There are mighty rivers whose power for the most part rolls on unharmed; fertile soil, yards and yards deep, lies undeveloped; great resources, dormant. Almost it seems as though the Lord was letting this happen.

The people are a mixture of many nations, mainly Europeans mixed with the Lamanite, who was indigenous to this land. Half of the 120 millions of people speak Spanish; the other half, Portuguese. The latter are found in the great country of Brazil.

These people are not lazy. I know they have been characterized as lazy. It is true, they take a siesta, but they start early, and they go late. Many times I have seen women, particularly



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Lamanite women—always with a baby strapped across their backs—half trotting along the street whirling a little spindle which spins the yarn from the wool which they have in their hands. They deserve the gospel of Jesus Christ after these many hundreds of years—and this too in fulfillment of prophecy.

Politically, I know little about the situation. I do know of the press accounts from there (which are neither as good nor as bad as the actual situation). I think, however, that you parents need

not be worried about the safety of your sons or your daughters in that land. It is true, there is always a threat, and danger is more or less constant, but I have a calm assurance in my heart that God lives; he is in his heaven; this is his work; and it is not going to be hindered by the whims of men.

I would, however, request one thing—that each of you join with your sons and daughters and with us in fervent prayer to call down the blessings of heaven upon that land, that the leaders may be

blessed to preserve the measure of peace that will make it possible for us to carry the work of the Lord forward; for it will be the means of saving and awakening this great people.

One of the most thrilling things that I have observed in this conference are these four rows of men down here wearing the earphones. Perhaps because I have been in the land of a foreign tongue, I can more readily appreciate the opportunity these brethren have to come from such distant places and receive the counsel of the brethren firsthand in their own tongue. I can certainly say, "Amen," to Brother Hinckley's statement that there are other places where nations are met politically to solve their problems, but that here is the soul and the heart and the spirit that will ultimately bring peace. Because it is here that the gospel will be taught and only through acceptance of it and obedience to it can peace come. There is no other way that all men can be united in a cause that is greater than their own nationalism, except in the acceptance of the universal gospel of Jesus Christ.

I have thrilled as I sat in report meetings and heard the brethren give reports of their extensive labors both at home and abroad; where they speak intimately of such places as Hamburg, Glasgow, Tokyo, Sidney, Helsinki, Manila, and Bergen. The cause of truth is mightier and more widespread than ever before in the history of the world, and so also is the power of error and evil. But again, in my soul is the calm assurance that right will prevail and truth will overcome. While all around nations fear and tremble and wonder and are uncertain, we are certain and calm and at peace.

But, oh, how I yearn for the day when in these meetings the brethren will give reports on such places as Nanking, Moscow, Delhi, Bombay, Dakar, Leningrad, and Jerusalem and speak about the conditions in the branches and districts and wards and stakes in these places.

How can this be achieved and hastened? By obedience to and acceptance of the gospel of Jesus Christ—obedience by us who believe and acceptance by the world, for this gospel has the power to change men's lives. Because I have been in the mission field, I have more readily seen the power of the gospel change lives.

Down in Brazil I listened to a recently appointed branch president say: "Brethren, I work from 7 am to 7 pm. I have set two nights aside for my family. The other five nights I intend to be at the Church. Brethren, you can find me there." The gospel changes lives. It calls forth willing service and gives a man a worthy cause.

In a priesthood leadership meeting down in Chile, one of the brethren

"The Quest for Unearned Happiness"

RICHARD L. EVANS



It is sixty some years since David Starr Jordan turned to some searching sentences on a pressingly important subject—the pursuit of happiness. His approach is somewhat suggested by the title which he gave his talk: "The Quest for Unearned Happiness." "So long as man is alive and free," he said, "he will, in one way or another, seek that which gives him pleasure. But . . . to seek is not necessarily to find. . . . The basis of happiness is abundance of life, and abundance of life is a real thing, that cannot be shammed or counterfeited." And then he cited an inscription which he had somewhere seen: "There is no pleasure in life equal to that of the conquest of a vicious habit." "This is . . . the lesson of a life of struggle against the temptation of self-indulgence. In general, the sinner is not the man who sets out . . . to be wicked. . . . The sinner is the man who cannot say no. For sin to become wickedness is a matter of slow transition. . . . It is because decay goes on step by step that bad men are not all bad, as good men are not wholly good. . . . [And] the motive of most forms of sin is . . . the desire to make a short cut to happiness. Temptation promises pleasure without the effort of earning it. This promise has never been fulfilled in all the history of all the ages. . . . Unearned pleasures are mere illusions. . . . They leave 'a dark brown taste'; . . . their recollection is 'different in the morning.' . . . But true happiness endures, and leaves no reaction of weakness and pain. . . .¹ One indispensable part of the pursuit of happiness is recognition of the fact, as Emerson put it, that "The world looks like . . . a mathematical equation, which, turn it how you will, balances itself."² It all adds up. Basically and ultimately there isn't anything unearned. Surely it is proper to pursue happiness. Indeed, true happiness is the eternal quest, the ultimate end. " . . . Men are that they might have joy."³ What else would a loving Father—any loving father—want for his children but genuine and enduring happiness and peace and progress? But like all other things there is a law, a formula for it; and unearned happiness—happiness without virtue, without integrity, without effort, without inward and outward excellence—nowhere appears to be possible. As an ancient prophet put it: " . . . Wickedness never was happiness."⁴ (Neither was indolence or indifference.) "There is no pleasure in life equal to that of the conquest of a [bad] habit."¹

¹David Starr Jordan, *The Quest for Unearned Happiness*.

²Emerson, *Compensation*.

³2 Nephi 2:25.

⁴Alma 41:10.

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said, "Who would have thought that two years ago an ordinary mechanic like myself would be standing in front of a group of men teaching them about the things of the spirit? Here I am not only doing that but serving as your branch president as well." The gospel changes lives. It releases latent potential.

Down in Uruguay I heard a father say of his son, "Two years ago when my son was called on a mission I wasn't even a member of this Church. Now when my son is released, I shall welcome him officially into his branch as his branch president. Is it any wonder that I am almost overcome with gratitude for the blessings which the gospel has brought into my life—the harmony and the unity it has brought to our family?" The gospel changes lives. It brings love and unity and peace to families.

In Argentina a former missionary who is now married and has two children stood and said, "If I received a call to go on a mission again, I would sell my furniture and go." To you brethren here it might take on added significance to realize that that young man had no stocks, no bonds, no real property, no home, no car—only furniture. The gospel changes lives. It lifts them from the realm of materialism to spirituality.

I heard a brother in the Andes Mission say, "You men are my brothers. If my family joins the Church and are faithful, they will be my brothers. If not, the blood relationship is not as strong as the brotherhood and gospel ties in this Church." The gospel changes lives. It unites all men that love the truth in a brotherhood.

There is a building program going on in South America as there is in all the world. It requires the assistance of a skilled contractor to help the local people build the churches. Right now there is some unsuspecting Spanish-speaking contractor here in North Amer-

ica who is going to receive a telephone call and have an interview, and if he is willing and worthy, he is going to sell or rent his home, leave his job, turn his business over to his partner or his competitor, take his family and head for some place in South America which heretofore has been only a strange sounding name.

I was in that branch three weeks ago. When this man arrives at Asuncion, Paraguay, he will find a people that will teach him love, understanding and brotherhood; and they will build him into a better man while he helps them build a chapel to worship God. The gospel changes lives and location, and requires sacrifice. And I am grateful that it does. I hope we never lose from this Church this element of sacrifice. It is worth the sacrifice to have the peace and assurance come to you that God lives, because your willingness to serve draws you closer to him.

There are several thousand young men and women this year who also will have an interview with their bishops, and if they have prepared themselves well and proved themselves worthy, they will receive a call from the Prophet of the Lord to serve their fellow men by declaring the restoration of the gospel. They will leave school and scholarships. They will leave their jobs and their money and their girls, and go at their own expense and learn a foreign tongue so that other lives may be changed. They will declare that God lives, that he is our Father, that he loves us. They will declare that Jesus Christ is his Son, our Redeemer. They will declare that the gospel of Jesus Christ has been restored in this day through the Prophet Joseph Smith. They will declare that a new witness has been given to the world in the form of the Book of Mormon, which declares again and anew that Jesus is the Christ. They will de-

clare that this is a land of promise, as Elder Benson so impressively said, from which this gospel is to go forth to all the world to bless the lives of all of our Father's children.

They will declare that the priesthood has been restored to men to give them power to baptize and to bless with the Holy Ghost and to perform all of the ordinances which are necessary for the exaltation of man.

Now how can we help, and what can we do? Youth, prepare. Live clean. Be honorable. Follow the counsel you have received in this conference.

Parents, instruct. Get close to your families. Perhaps parental advice can best be summed up by repeating to you a telephone conversation from an eighty-eight-year-old mother up here to her forty-year-old son down in Sao Paulo. She said, "Son, keep your faith, do your work, pay your tithing, live the gospel, say your prayers, and keep your testimony." He said, "She has given me that advice all her life."

I am grateful, brothers and sisters, for my testimony of the divinity of this work. I am grateful that I know that the great and noble man who directs this work is indeed a prophet of God. I am willing to sustain these brethren of the General Authorities in their holy callings. I am willing to sustain you brethren in your offices and callings. I am grateful to have membership in this Church and brotherhood with you.

I pray that the Lord will continue to touch the hearts of his children that they will respond to the power of truth that it may operate in their lives and change enmity to love, greed and avarice to generosity, apathy to righteous activity, materialism to spirituality, and unite all men in the brotherhood of the gospel in ultimate peace, and I ask it in the name of Jesus Christ. Amen.

THE VOICE OF APPRECIATION

President David O. McKay

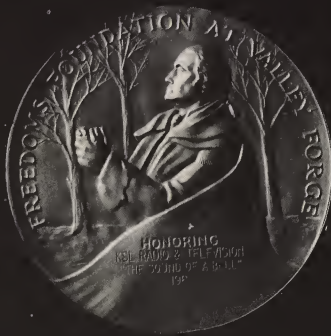
Elder A. Theodore Tuttle of the First Council of the Seventy, and now president of the South American Mission, has just addressed us. You will be pleased to know that we already have word from that country. I read one telegram, and here is another from Lima, Peru. Just think, we were together this morning speaking to them through short-wave radio. Here is an answer from the people listening in: "Short-wave program of inspirational conference received perfectly in Lima, Peru." The cablegram was signed by Brother Vernon Sharp, president of the Andes Mission.

And now we have a cablegram from the other side of the world: "One hundred and two French members in Paris thrilled to hear their prophet, leaders, choir. Reception good." (Signed by Shelby Arigona, branch president.)

I know that I express the gratitude of your hearts for the men who own these stations and who have united with the Church in the great effort to apply modern invention and discoveries to the preaching of the gospel of Jesus Christ. If we had had to pay for the television and radio coverage we have had today, we should have had to expend thousands, tens of thousands of

dollars. These men who have united in rendering this service deserve our heartfelt gratitude for their utilizing modern discoveries and inventions to reach these people of the world—down in Central America, South America, Africa, France, Germany, and the islands of the sea. Just realize what you have experienced today! God bless these men.

The Tabernacle Choir will favor us with the anthem, "Worthy is the Lamb," conducted by Richard P. Condie, and the benediction will be offered by Elder Rulon J. Sperry, formerly President of the Netherlands Mission, after which this conference will be adjourned for




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six months.

The singing for this afternoon and this morning, as you know, has been furnished by the members of the Tabernacle Choir. We have been inspired by their singing. I should like to say to you that we owe this group of singers a great debt. It is through their singing and their influence throughout the world that we have had the unexcelled experience today of speaking to the world. Brother Arch L. Madsen, who is head of KSL, has been instrumental through his friends and associates in radio and television in obtaining this world-wide coverage. He reported that one important reason why these owners and managers of stations consented to unite with us in this conference, was because of the fact that their stations could bring to the people the privilege of listening to the world-famous Tabernacle Choir, and that was a drawing card, of course. There are hundreds of thousands and millions of listeners. We were very pleased to have the Tabernacle Choir as part of the program this day. That is why the services this morning were interrupted at certain times. Some stations were coming on, and other stations were going off.

We have participated this morning in something that is greater than we really know!

Now, in conclusion, I should like, though inadequately, to express for you our appreciation of those who have participated in this great conference. First, to the General Authorities for the inspirational messages you have given. I think it was Carlyle who said, "In this world there is one god-like virtue, the essence of all that ever was or ever will be of god-like in this world—the veneration done to human worth by the hearts of men." It is in that spirit we mention the following and head it with your messages throughout the conference.

Second, to the public press and the reporters for their fair and accurate reports throughout the sessions.

Third, for the co-operation of the city officials: As you have driven to and from Temple Square past these policemen standing on the street corners, you have noted their responsibilities and how faithfully they have discharged them, handling carefully the increased traffic; also the Fire Department and the Red Cross, who have been on hand to render assistance and service whenever and wherever needed. I am mentioning this because you know it is a wonderful thing to feel the spirit of co-operation in this great city.

Fourth, to the Tabernacle ushers who have rendered service quietly, courteously, and efficiently in seating the great audience at these conference sessions.

Fifth, I have already mentioned the radio and television stations. Fifty-two

television and twenty-four radio stations in our own city and the nation for the first time have carried the sessions of this conference from coast to coast and by short-wave to countries all over the world. This has been the means of permitting over sixty million people in the United States and Canada, and many thousands more in foreign countries, to hear and see the proceedings of this 132nd annual conference.

Sixth, I should like to express personally and publicly my appreciation of the management of the Hotel Utah and their associates, men and women who were looking after your comfort, and particularly Sister McKay's and mine—the managerial personnel, the girls running the elevators, the cooks, waitresses—nowhere in the world, I care not where you go, will you find more excellent service.

Seventh, we appreciate especially those who have furnished the singing throughout this conference: The Brigham Young University Combined Chorus, a large choir and musical instruments on Friday, April 6; the Ricks College Choir on Saturday, April 7; the Men's Chorus of the Tabernacle Choir last evening.

All contributed their services—paid their own expenses from Provo, Rexburg, and other places. Any call was given an immediate response.

Today, our own Tabernacle Choir. You know what reference I have already made regarding our appreciation of their services to the world.

Eighth, we must not overlook these beautiful daffodils sent to us by airplane from the Tacoma Stake through the kindness of the Puyallup Valley Daffodil Festival. And these calla lilies that came by air from the high priests quorum of the Oakland-Berkeley Stake. Ten thousand sweet peas from the Mesa Eleventh Ward, Mesa Stake, picked by members of the stake.

Thank you, members and friends, for these beautiful flowers which fill the Tabernacle with sunshine and fragrance. We appreciate the love and affection which these flowers connote. We are not unmindful of the many hours spent by the members of the Church in picking and arranging these flowers for shipment by air.

Now, just a word by way of summary. The paramount theme of this great conference has been the reality of God the Father and his Son Jesus Christ. The founding fathers of our republic incorporated in the Preamble of our Constitution their belief in a Creator who had created mankind on a basis of equality with certain inalienable rights, chief of which were life, liberty, and the pursuit of happiness.

In our daily desire for material success and pleasure, we have a tendency

to neglect the importance of the Creator's place in our hearts and in our homes; and in social intercourse we are prone to neglect the importance of *making the Creator the center of our lives.*

Our religion is not a cloak to wear on Sunday and be hung in the closet for the rest of the week; neither is it something for nations to parade on certain occasions and then to wrap up in moth-balls to await another occasion.

Men today are rapidly classifying themselves into two groups: believers and nonbelievers.

J. Edgar Hoover, and I quote, says: "There is no place here in America for part-time patriots. This nation is face to face with the greatest danger ever to confront it, a sinister and deadly conspiracy which can be conquered only by an alert, informed citizenry. It is indeed appalling that some members of our society continue to deplore and criticize those who stress the communist danger. Public indifference to this threat is tantamount to national suicide. Lethargy leads only to disaster. Knowledge of the enemy, alertness to the danger, everyday patriotism are the brick and mortar with which we can build an impenetrable fortress against communism."

I approve with all my heart the appeal made by Brother Tuttle that only the gospel of Jesus Christ will unite our hearts in faith in God and faith in his existence, that we make him the center of our lives, and that the gospel of Jesus Christ is the plan whereby our hearts and lives and towns and nations can be united in bringing about universal peace and the brotherhood of man.

God lives! So does Jesus Christ, his Beloved Son, who gave the gospel, the eternal plan of salvation of the human soul. The Lord himself says, "... this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39)—all mankind.

We have had a beautiful example of mutual service and mutual love throughout this entire conference here in our own city.

God bless you, brethren and sisters, may you carry back to your wards and stakes and missions the spirit of this great, greatest of all conferences ever held in the Church. I pray that God will bless you with his guiding and protecting influence, that you may return home without accident; be happy in the knowledge that you are members of this great kingdom and that you contribute to the brotherhood of Christ. May that Spirit emanate not only from you and your associates in the Church, but from all who participated, whether they are members or not, in making this conference so ideally successful, I pray in the name of Jesus Christ. Amen.

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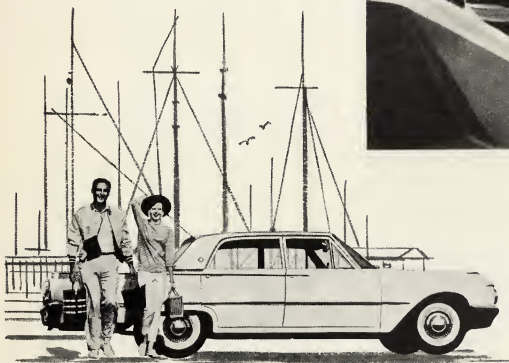
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George Q. Morris

(Continued from page 393)

to the changing needs and benefit of the youth of the Church. Under his guidance, great massive choruses and other cultural festivals were developed in which thousands of young people participated. The attainments in these areas of activity reached new levels of quality and mass production. The performances were masterpieces of art and skill and reflected a new glory for Zion which lent pride and enthusiasm to the entire Church. They also demonstrated the inherent strength in wholesome, worthwhile activity. The preparations for such events were almost overwhelming, but Superintendent Morris felt they were all justified if only one soul could be saved thereby.

The Explorer program for older boys of the Church matured under his leadership and became the pattern for a national organization plan which, in similar form, is still functioning. He was recognized by the Boy Scouts of America for his contribution in this field of youth leadership by appointment as chairman of the Explorer committee of the National Council.

The crowning honor and contribution to the work of the Lord came to this good man at the age of eighty when he was called to the Council of the Twelve Apostles. With the mellowness of years and judgment, seasoned by rich experience, he took to the quorum a dignity and stability which associates soon learned to treasure and which was appreciated by members of the Church everywhere.

His philosophy regarding leadership was expressed in his message to the Mutual Improvement Association upon release as General Superintendent, as follows: "The opportunity for service in the Church of Jesus Christ of Latter-day Saints does not lie in one organization or auxiliary alone, but lies in the membership of the Church. From membership, we may be called to positions of leadership—and whenever that call comes, we grow if we accept it."

It must have been a source of satisfaction for Elder Morris (even though he could not be present) to enjoy the 132nd annual conference proceedings and realize that every

ward and stake outside the United States was represented by their leaders. He was permitted to live to see this dramatic beginning of a new era of world-wide organization and influence of the Church. This is especially impressive when compared to the humble status of the Church on February 20, 1874, when he was born.

A brief visit with his daughter, Marian, readily reveals the vibrancy and industry of his youth. "He always loved the Church and never neglected his meetings or church responsibilities as a boy," she remarked.

His first employment at age twelve was at the Home Bakery where he commenced work each morning at 3 am. He later worked at a brickyard, where his work area was changed because of the rough, coarse type of men with whom he was first assigned to associate. His work at the "Marble Yard" was hard and monotonous, and often necessitated standing in slush and snow polishing stone with frostbitten hands. He tried to offset these disagreeable conditions by reciting to himself Milton's *Paradise Lost*.

A story of his mother's life is replete with incidents of reciprocal devotion, indicating a rare type of affectionate and expressive relationship.

Marian describes him, during her childhood, as a "magnificent horseman, always controlling his mount with gentle firmness, an excellent marksman, an ardent hiker, generally of unfrequented trails, and a marvelous swimmer and diver." During the summer of 1897 he and a boyhood companion swam seven miles from Garfield to Saltair in Great Salt Lake.

As a young man, he worked his way through school at Brigham Young University and the University of Utah as a craftsman in his father's tile and monument business. Upon completion of his schooling at the University of Utah in 1899, he was called to serve a mission in Great Britain. He labored in the Welsh conference and later presided over the London conference. Upon his return home in 1902, he was called to serve on the Salt Lake Stake Young Men's Mutual Improvement

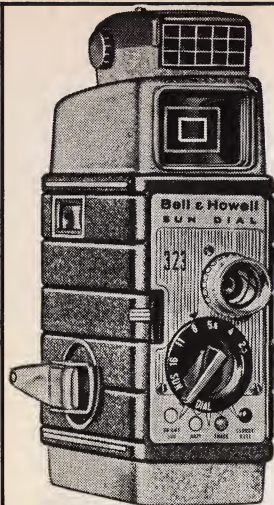
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Association board, and in 1904 succeeded Elder George Albert Smith as stake superintendent. Elder Morris served until 1908 when he became a counselor in the bishopric of the Fourteenth Ward. He was released in 1913 and recalled to be stake superintendent of the Young Men's Mutual Improvement Association for one year only, when he was sustained as bishop of the Fourteenth Ward. In 1924 he was called to the general board of the Young Men's Mutual Improvement Association where he served as chairman of the committee for the Improvement Era and *The Young Woman's Journal*. Under his chairmanship, these two magazines were combined in November 1929, creating a publication intended to serve the entire Church. While still a member of the general board, Elder Morris was sustained as a counselor in the Ensign Stake presidency, holding both positions concurrently for seven years. In 1935 he became first assistant general superintendent to Elder Albert E. Bowen and two years later was called to be general superintendent, which office he held until 1948 when

he was called to preside over the Eastern States Mission. In October 1951, he was sustained as Assistant to the Council of the Twelve and on April 6, 1954, he was called to be a member of the Council of the Twelve.

He was born in Salt Lake City, the son of Elias Morris and Mary L. Walker Morris. In 1905, in the Salt Lake Temple, he married Emma Ramsey, one of Utah's talented musicians. Elder and Sister Morris have three daughters, Marian, Margery M. Woods, and Helen M. Stewart, and one granddaughter, Linda Tyler Stewart.

The conference messages he left for us and for those who follow, include masterful treatments of basic principles of the gospel and reflect the orderliness and depth of his thinking. They included such timely themes as: Eternal Marriage, The Reason for Sin, The Atonement, Fast Offerings, Origin of Man, and The Divinity of Jesus.

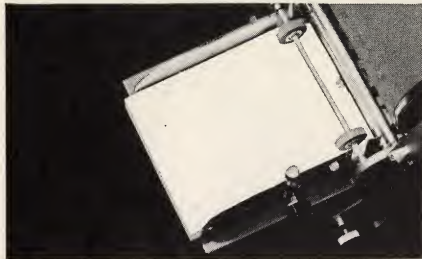
Sensing the great mission of the youth of the Church, Elder Morris left this stirring appeal as recorded in the *Deseret News-Salt Lake Telegram*, February 14, 1959: "You are

set apart from any other young people of the world. All of the attainment that others may achieve, you, too, may reach. But there is a 'plus element' in our lives, and that is the gospel of Jesus Christ. Our young people have got to be spiritual leaders. They're not like other people. They have a special calling, and they ought to take great pride in that."

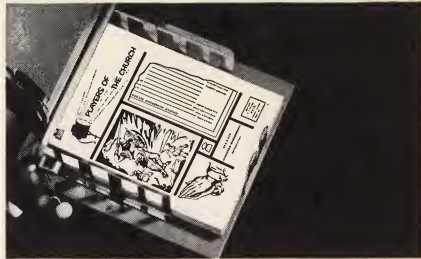
Particularly appropriate is this thought which was included in his conference address of October 1956, pertaining to the origin of man: "Let us realize who we are, what we are, and how we should live. Think how fantastic that a man, who is a son of God, should deny God and insist he came from a low form of life. How preposterous that is! The Lord Jesus Christ, who created man and earth, has, from the creation, declared that we all originated in heaven. His teachings are that we were perfectly organized beings with spiritual bodies similar in form to our mortal bodies, but of finer material, that we are the sons and daughters of God."

His conference address of October 2, 1955 included the following pre-

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diction of the Prophet Joseph Smith: "Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, Australia, the East Indies, and other places; the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth, boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purpose of God shall be accomplished and the Great Jehovah shall say, the work is done." (DHC 4:540.)

This represented his innermost feelings concerning the destiny of the Church. Significantly Elder Morris alluded in several of his conference addresses to the prophecy of Daniel. (Dan. 2:44.) This unquestionably bore heavily upon his mind during the closing years of his life. The following statement, made at the October 1959 conference, bears this out: "This is the kingdom of God. Daniel saw this day, and we should realize, and I hope our children realize, that we are taking part in events which prophets saw and described centuries ago that the Lord knew would take place; and in my judgment all that is going on in the world today—is being utilized for the consummation of his holy purposes as he has always done."

His final conference message to the Church, given in April 1960, left, in prophetic terms, this same message for people everywhere to ponder. In part it said: "God has declared that his kingdom is to consume all nations of the world. The issues are now clearly drawn, and the time will come when Satan, again, by the power of the Only Begotten, shall be cast down, and Jesus Christ will reign supreme, and all those who believe and accept the fulness of the gospel and devote themselves with all their hearts to the building up of his kingdom will be saved and honored with him."

Elder Morris was liberal in his references to the scriptures, and his familiarity with them was readily apparent whenever he spoke. He also frequently referred to pertinent quotations from contemporary literature.

Having forsaken self for his fellow men, he has gained the plaudits of



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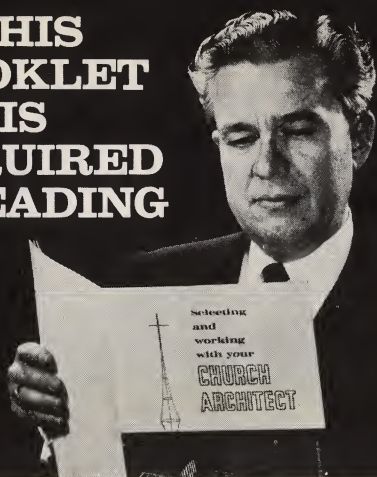
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Elder Richard L. Evans expressed most eloquently the feelings of all Latter-day Saints when he said: "Some things are so constant, their passing is all the more missed, like a lovely melody no longer sung—Brother Morris will be missed."

The hand that doffed this gentleman's hat may have been stilled, his steps have come to a halt. The charm of his smile may be set in repose; but the stone which he carved and polished with care—in the service he gave—will stand through eternity for the blessing of all who honor the truth.

Turned in or out?

(Continued from page 399)

The illustrations accompanying this article portray the contrast between the point of view of the selfish and the unselfish life. These simple sketches convey the emphasis for which every teacher in the Church should strive.

How often have you, as an instructor, unwittingly taught your students to be "turned-in"? The answer lies in the degree to which you have tried to make your lessons impressive by pointing out to your students how much a mission will help them, how they can benefit by paying tithing, what they can gain by attending Church meetings, what blessings are inherent in holding the priesthood, and how much greater the measure of happiness is for those who marry in the temple, and why it pays to be honest. A properly "turned-out" lesson would be oriented as follows:

How can I best prepare myself for effective missionary work? How can I build the kingdom of God through faithful payment of my tithes and offerings? How will my attendance at church meetings benefit others? How will a temple marriage provide a better home for my children? How will personal honesty help others be honest?

The Savior repeatedly urged his listeners to put self-centeredness behind them. "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." (Matthew 10:39.)

The Prophet Joseph Smith desig-

nated section 65 of the Doctrine and Covenants as a prayer. Every teacher should strive to inculcate the same yearning contained therein in the hearts of his students.

"Pray unto the Lord, call upon his holy name, make known his wonderful works among the people.

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on earth.

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued for thine is the honor, power and glory, forever and ever, Amen." (D&C 65:4-6.)

*We Dined with
George Bernard Shaw*

(Continued from page 397)

think about education?"

"Well," I replied, "sometimes, many times, you think out loud, and then it gets written down and published and everybody knows what you think."

"Is that so?" he replied. "Tell me, what do I think about education?"

Luckily, I had a clipping in my desk. I picked it up, saying: "This was printed in *John O' London's Weekly*: 'I was educated at the Dublin National Art Gallery, at the rehearsals of musical masterpieces which took place at our home in the course of my mother's activities as a singer, on the hills and beaches of Dublin Bay, and by every book I could lay my hands on. Unfortunately, this education was interrupted by periods of imprisonment in dens called schools, where I learned nothing—G. Bernard Shaw.'"

Mr. Shaw laughed at the quotation. Then we discussed what education should mean in the lives of people.

"Mr. Shaw," I said, "when my husband returns from the continent won't you and your wife please come and have dinner with us some evening at our home at Number 5 De Vere Gardens in Kensington where we all may become acquainted and



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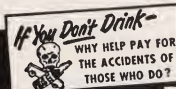
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enjoy each other?"

His eyes twinkled as he said: "Yes, I think we will. I think we'd be glad to, unless you come and have dinner with us first. That would be more fun for you, wouldn't it?"

"Indeed it would," I replied, "and then we may ask you to return our visit."

He rose to go with the book about my grandfather tucked under his arm. As I saw him leave the building, I thought: That was a most interesting visit, whether or not anything more comes of it. And my husband made a wrong guess this time!

There followed the rush of packing and of farewell socials, and time seemed so limited that finally my husband had to say that no more invitations would be accepted or we'd never make the boat for our return. He instructed Harriet, our housekeeper, to answer phone calls saying that we were not in, a perfectly acceptable phrase in England which covered our situation.

One morning Harriet said that a Mr. Shaw was on the line, and when she had told him we were not in, he had replied: "Of course they're in. You go tell Mrs. Widdsoe that Mr. Shaw wishes to speak with her."

I picked up the telephone.

"Ah'r you the'ah?" came the greeting.

"Yes, Mr. Shaw, I'm here. Where are you?"

"I am at home and I am calling you for Mrs. Shaw who would like you and your husband to come and have dinner with us next Friday. Don't tell me you can't come, because I know you can put it in somehow."

I replied, "Indeed, we will be most happy to accept and delighted with the invitation."

He then made sure that we had his London address. We were there in good time and were received at the door by Mrs. Shaw.

Now let me introduce her to you. Mrs. Shaw was short and plump as Mr. Shaw was tall and lanky. Her gray eyes twinkled with intelligence, and her every act spelled business and efficiency. Her hair was just turning gray and was cut short and waved in the latest fashion. She was essentially an efficient, intelligent business partner for her gifted husband—the kind of woman he needed to compensate for his flights of fancy and creative genius.

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She led us into the long sitting room of their apartment. From the huge windows of their living room could be seen and heard "Big Ben" as he pealed out the time of day. The other side of the room was filled with books—books of every description. In the midst of them I noted my mother's book, and it showed evidences of having been read. Nearby were copies of the Book of Mormon and Doctrine and Covenants.

In due time dinner was announced, and as I turned the wine glasses upside down which were for Dr. Widtsoe and myself, Mr. Shaw leaned over and whispered to me, "Good, I don't drink, either."

The meal was served with much sparkle as we jollied back and forth. Mrs. Shaw took her part, for she certainly was not a silent partner of her husband.

He told me afterward that when he knew we were coming he had said to his wife, "What are we going to feed these people, anyway? I hear their diet is different from ours."

To which his practical wife replied, "Fiddlesticks! They will enjoy some good English food the same as the rest of us."

And she was right.

After our visit had ended, and it was time for us to leave, Mr. Shaw accompanied us to the *lift* (as they call an elevator over there), and told us he hoped to see us again. We urged him to visit us when he came to the States again and hoped he would come a little farther west and see our home country and how in less than one hundred years, our people had made "the desert blossom as the rose."

One of the choicest expressions of Mr. Shaw might have been his own obituary. It expresses my own feelings as a key to my life:

"I am of the opinion that my life belongs to the whole community, and as long as I live, it is my privilege to do for it whatsoever I can. I want to be thoroughly used up when I die, for the harder I work, the more I live. I rejoice in life for its own sake. Life is no brief candle to me. It is a sort of splendid torch which I have got hold of for a moment, and I want to make it burn as brightly as possible before handing it on to future generations."

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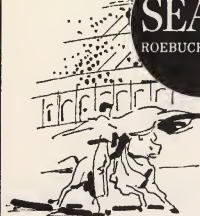


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To Conviction's End (Continued from page 394)

There were no large boats in view on the river, so the young man found a shady spot, settled himself comfortably, and gazed in complete content at the wide, pleasant expanse of water and the one commercial vessel tied up to the dock not far from where he sat.

Two unkempt, husky roustabouts were loading crates and boxes onto the small craft while a deep-voiced giant of a man alternately cursed and belittled orders. Otto paid their activities scant attention until a slender, dark-haired girl came out of the ship's cabin and addressed the big man.

So engrossed was Otto in the way the sun glanced off her dark hair, making it gleam with burnished red, that at first he failed to catch the content of her words. But when she was seized roughly by the arm and forced up onto the dock, he bristled instinctively.

"Papa, please . . ." the girl pleaded, "let me go for just an hour!" She tried to pull free of his restraining hand, but he held her savagely, jerking her almost off her feet in a frenzy of anger.

"You shall not!" he shouted, uttering an oath as she continued to try to free herself.

"But, Papa . . ." she began to cry helplessly. Outraged by her tears, the man shook her. By now they were opposite Otto's vantage point, and the offensive language the big man hurled at his defenseless victim and his brutality aroused the boy beyond endurance. As the girl cringed in terror, Otto sprang up and rapidly crossed the short distance between them.

"Look here, sir," he began, his voice strangely deep and resonant for so small a man, "I object to your treatment of the young woman."

Taken completely by surprise, the big man stared at Otto open-mouthed for several seconds before he found his voice and roared threateningly, "Object! You object? She is my daughter. I do as I please. Get out of my way!"

Otto budged not an inch, nor did his glance waver before the fire in the other's eyes. Wide-eyed and speechless, the girl stood looking from one to the other.

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over the girl," Otto continued quietly, "but I cannot allow you to mistreat her."

His pleasant, perfectly modulated voice was as surprising as his unbelievable courage. Instinctively the girl drew closer to his side, a movement which was not lost on her father.

"Just what can you do about it?" he asked Otto sarcastically. "I raise her from a baby . . . always she do exactly what I say!"

"I only wanted to go for an hour, Papa," the girl pleaded again. Father and daughter looked at each other; an expression of craftiness gradually infused the man's coarse features, changing slowly to a look of secret, wicked glee.

"Well," he almost whispered, raising on the balls of his feet and rocking his body slowly back and forth. He still spoke to the girl, but studied Otto intently. "You go. But not for an hour; for good! Always now I have trouble with you. Maybe he will take care of you."

"Papa, you don't mean . . . ?" But he was gone, turning on his heel and running for the boat, where he plunged onto the deck and shouted to his men to cast off.

The girl stood as if turned to stone, so dazed by the rapidity and shock of events she made no attempt to follow. Otto, however, ran to the water's edge, calling to the men on board. A look and a signal from their captain willed the men to silence. As if they had not been witnesses to the scene on shore, they ignored Otto completely. Quickly and efficiently they carried out the captain's orders. Even as Otto continued to wave frantically, the ship pulled away from the dock and started downstream, leaving a rapidly widening length of water between the boat and the two bewildered young people on the bank.

Slowly Otto turned, dismayed at the folly of his impetuous though well-meant action. The girl looked at him helplessly, too numbed to cry.

"What are you called?" Otto asked her kindly, searching his mind for some small crumb of comfort to offer.

"I am Anna," she told him, so softly he had to move closer to hear.

"I am called Otto," he answered,

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trying for cheerfulness. "Tell me, Anna, do you have any relatives here? Maybe an aunt? A grandmother or . . . ?"

He paused as she shook her head. "Papa is my family," she said. It was an expression of fact, stated with no hint of self-pity. It had never occurred to Anna that her lot was unusual. Her mother she had never known, for she had died the day Anna was born. The only home she could remember was aboard her father's boat, plying daily between ports of call. The sailors her father employed had been her only school-masters; her father's indomitable will the absolute rule of her life. She had known nothing else.

"Of course," Otto encouraged hastily, "we'll find your father. He surely can't mean to leave you like this. But in the meantime, you'll come home with me. My mother will care for you."

When Otto returned home with his companion and explained the situation, his parents were more than a little upset. Being kindly people, however, they could not turn a friendless girl away. She became a guest in their home, fed, clothed, and cared for, while they attempted to locate her father.

Otto's home both amazed and delighted Anna. She was so genuinely grateful for every crumb of kindness shown her that it was impossible for the household to remain distant. In a few weeks, she was made to feel like a member of the family.

Weeks lengthened into months; still Anna's father made no effort to rejoin her. Messages left at each port of call were either not received or ignored.

More and more as the days went by, Otto sought Anna's company, discussing his studies with her and finding a quick, keen response that delighted him. She displayed an eagerness for knowledge that was never satisfied. She plied the whole family with questions, storing up their answers to be taken out in solitude, considered, and mulled over.

Anna showed a remarkable aptitude for mathematics. She could add a long column of figures correctly in her head before Otto could get the sum down on paper. He especially admired this quality and often urged her to show her skill among groups of his friends. One afternoon he came upon her unexpectedly. She

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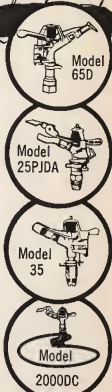
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was pouring over one of his textbooks, a frown of deep concentration wrinkling her brow. He followed her pointing finger and read the passage aloud. To his surprise, she discussed it with him at length and with amazing perception.

From that time on Otto managed to spend some time each evening studying with Anna. Under his tutorship her mind opened like a thirsty flower—never tiring; never filled.

Even poorly dressed, Anna was a comely young woman. Now with proper care and good clothing, she was striking. Otto's feeling for her soon ripened into love. He asked his parents' permission to make her his wife.

They set up housekeeping in a tiny, rented flat. Otto found employment to support his own household.

For the young bride life was filled with never-ending wonder. She absorbed it all hungrily—gratefully. Her devotion to the man who had made it all possible was unlimited.

To Anna, Otto communicated his yearning for far countries, daring to express to her thoughts and desires which he had, in deference to his parents' plans and hopes for his future, kept to himself. Anna soon discovered a deep restlessness in her husband, a longing for something—some intangible but compelling thing which he could not define even to her. Somehow it was linked with the water and with the ships he loved to watch. How—or why—he did not know.

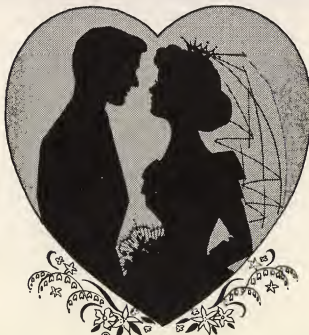
Otto's parents were devout Lutherans. He had grown up in the faith, never questioning. Now he began seriously to teach the doctrine to his wife. As with all else he taught her, she embraced it wholeheartedly.

Each evening a period of time was set aside for study of religion. Otto had never before felt the inclination or the necessity to delve too deeply into the origin or tenets of his faith. But his was not a mind to accept any fact as truth without question. First it must be studied, reflected upon, tested. Now for the first time he applied these principles to his religion. Instead of this study quieting the restlessness and dissatisfaction that had plagued him for so long, it increased daily until at times, bewildered and unhappy, he spoke sharply to his wife whom he loved



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with all his heart.

Anna had no memory of living in a real house until the day that Otto took her home to his family. She attacked the problems of learning to keep a home with the same zeal she gave to everything else she attempted. One day she prepared an especially tasty dinner for her husband, longing for the look of approval in his eyes that had come to be so important to her happiness. But this day Otto chose to be late.

Anna checked the clock a dozen times. The dinner congealed on the table; became soggy and unattractive. She sat huddled miserably on the sofa, starting at the slightest sound.

Finally he came, taking the steps three at a time and bursting into the room as if the devil and all his angels were after him.

"Anna," he shouted, "see what I've found!"

Clutched in his hand was a printed leaflet. Exultantly he waved it before her face.

"... On the street," he continued breathlessly, "just lying on the street for anyone to kick aside or step on!"

"You're late for dinner," Anna accused, the hours of toil and anxious waiting evident in her voice. "Dinner's ruined."

"Dinner," Otto echoed; then again, "dinner . . ." as if the word were foreign to his understanding. "What I have here is more than food, more than . . ." he floundered for words to express his feelings. "Let me show you my dear!"

In a voice that shook with emotion, Otto read to his wife a little tract printed in America, and carried to Germany by a Mormon elder.

Had it not been for his insatiable thirst for knowledge, he might never have stooped to pick up the printed pages, blown by chance into his path. Or, having glanced at the message, might have tossed it carelessly aside to be trampled again in the dust. As it was, he read it through; then, sitting on the curb in the late afternoon sunshine, oblivious to all else around him, he read it again and again.

Slowly inside Otto grew a joy and a wonder he could not explain. He had to share this feeling with someone that he might better understand the tumult inside himself. Thus, to Anna, he took the message.

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he inquired had some disparaging remark to make about them. Otto was not discouraged. For the first time in his adult life, he felt a contentment of spirit, a purpose to life that he refused to give up. He and Anna began to investigate in earnest. They studied prayerfully. When Otto was thoroughly convinced of the truthfulness of Mormonism, he went with joyful heart to share this conviction with his family.

"I have heard rumors of your activities, my son," his father told him gravely. "I had hoped they were untrue."

"Father, this is the truth. I know it is the truth!"

"It is utter nonsense," his father answered in anger. "I have listened to your story with an open mind. The fact that an intelligent, well-educated man could be so deluded only proves the wickedness of this doctrine you preach. You have become a laughing stock in your own community!"

"Father, I testify to you that these things are true!"

"You have been sadly misled, Otto. If you persist in this foolishness, I must insist that you not come here again. That my only son should bring such shame upon his family is intolerable!"

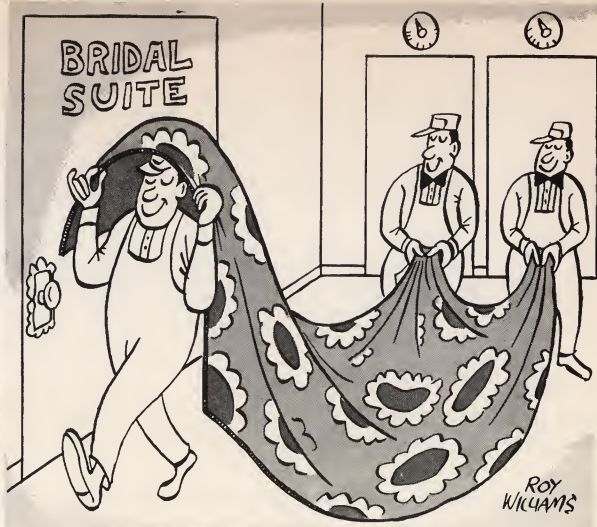
"Mother, surely you . . ." the boy looked at his mother pleadingly. She shook her head, though her eyes were full of tears.

Several years passed before Otto and Anna could save enough to sail to America. By then they were the parents of two little girls. On that momentous day, no loving family stood on the dock to bid them good-bye, for Otto's parents had steadfastly clung to their ultimatum, and their son could not renounce his faith.

Of this union were born thirteen children. In time Otto left his home in Cache County, Utah, and returned to the land of his birth as a missionary for the Church of Jesus Christ of Latter-day Saints.

Because a simple tract carrying a message of truth was tossed carelessly into the dust of a city street, a great posterity has risen in the Church. What ultimate strength this family will bring to the kingdom of God is beyond comprehension!

The man is Otto Bergener, and his children still live in Logan. A grandson, Edward P. Cliff, was recently made director of the US Forest Service.



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THE STAKE MELCHIZEDEK PRIESTHOOD COMMITTEE VISITS THE QUORUM

The signs indicative of a good active quorum.

1. Does the quorum presidency meet at a time when it will not be cut off by other organizational duties before it can finish its work? (Example: A meeting held at 8:30 Sunday morning, when at 9:00 all must be in the weekly priesthood meeting, is inadequate.)

2. Is the quorum presidency free from other ward or stake assignments? (Example: No member of a presidency has time to work in an auxiliary and do an adequate amount of work in his quorum. One president was given eight families as his ward teaching assignment. The presidency certainly should accept ward teaching as the one exception to the general rule but the number of families should be limited, and the presidency not assigned to supervise a district.)

3. Is the group leader serving on the ward welfare committee? (Where the quorum is in one ward this should be the president, of course. And in a seventies quorum, the president living in that ward should be the representative of the quorum on the committee.)

4. In quorums in more than one ward, (these are usually the high priests and seventies or an occasional elders quorum) the group leader does *not* organize standing committees in his ward, but rather reports to the chairman of the *quorum standing* committee.

(Example: The group leader is told by the bishop that John Doe of his group needs quorum assistance and attention. The leader reports this to the quorum

president, who in turn handles the situation through the *quorum* personal welfare committee, on which the group leader sits. To help solve the situation subcommittees may be appointed in the ward group, but these committees are appointed by the quorum committee chairman, not the group leader. This doesn't preclude the president's taking fast action in an emergency, but does insure better long-time rehabilitation.

5. Has the over-all program of the quorum come about as the result of the meetings and plans of its committees?

6. Is the church service committee program adequate? (This committee implements the spiritual and social life of the quorum.)

7. Is the fact-finding committee up on the activity of the inactive? (The whole quorum work is geared to reach and hold the inactive.)

8. Is the quorum adequately financing itself? Is it being audited every year by the stake auditing committee?

9. Are regular social calls being made on the inactive men? (This should be a main quorum activity.)

10. Is the quorum presidency spending time on the job of visiting? (For all of its work about three nights a week is somewhere near the time required. Why not—bishops spend more time than that—should not quorum presidents?)

A SUGGESTED CHECK SHEET FOR VISITING A QUORUM
(A Guide for the Melchizedek Priesthood Committee)

1. NUMBER OF STANDING COMMITTEE MEETINGS HELD TO DATE. ✓
2. PROPORTION OF INACTIVE AND UNASSIGNED MEN ON THE COMMITTEE. ✓
(WATCH OUT FOR SMALL SELF-CONTAINED COMMITTEES.)
3. TOTAL NUMBER OF MEN ON THE STANDING COMMITTEE. ✓
4. NUMBER OF SUB (TASK) COMMITTEES WHO WERE ASSIGNED. ✓
5. NUMBER COMPLETING THEIR ASSIGNMENTS. ✓
6. NUMBER OF CALLS MADE TO ASK FOR SERVICE BY THE MEMBERS OF THE PRESIDENCY. ✓
7. NUMBER OF CALLS MADE FOR SOCIAL PURPOSES BY THE MEMBERS OF THE PRESIDENCY. ✓
8. NUMBER OF CALLS MADE FOR ANY PURPOSE BY QUORUM MEMBERS. ✓

THE PRESIDING BISHOP'S PAGE



**DARE
TO BELIEVE**

Graduation from high school is properly called a commencement exercise. It is not a finish, but merely a milestone on the highway of life. Here you set new and higher goals in your pursuit along the upward road which leads to happiness and eternal life. The words of the following poem convey the great possibilities before you, emphasizing that achievement is a matter of proper choices followed with persistence.

YES, YOU CAN SUCCEED

"Figure it out for yourself, my lad:
You've all that the greatest men have had;
Two arms, two hands, two legs, two eyes,
And a brain to use if you would be wise,
With this equipment they all began.
So start from the top and say, 'I can.'"

"Look them over, the wise and great;
They take their food from a common plate,
And similar knives and forks they use,
With similar laces they tie their shoes.
The world considers them brave and smart,
But you've all they had when they made their start.

"You are the handicapped you must face;
You are the one who must choose your place.
You must say where you want to go,
How much you will study the truth to know;
God has equipped you for life, but he
Lets you decide what you want to be.

"Courage must come from the soul within,
The man must furnish the will to win.
So figure it out for yourself, my lad:
You were born with all that the great have had.
With your equipment they all began,
Get hold of yourself and say, 'I can.'"

—Anonymous

As a young graduate, you have a responsibility to yourself to persist in attaining worthwhile goals. You must live your life to the fullest of your capacities and live by faith in God to find complete fulfillment. It is expected that as a bearer of the priesthood you will honor and magnify this work by accepting the obligation to uphold the principles of the gospel. Satan will utilize every means available to lead you

from truth. You will be urged to compromise Church standards. It will be suggested that worthwhile goals are unattainable. Evil forces will attempt to minimize the importance of missionary service. Immodesty and vulgarity will be displayed in an effort to damage and ruin your future happiness.

To resist these temptations will require courage—courage that accrues day by day as you discipline your thoughts and actions, courage that comes as you daily seek our Father in heaven through prayer. On the wall of a business office in Salt Lake City hangs a sign with these words: “Dare to believe is the courage to succeed.” This suggests that the principles of the gospel should never be compromised. Honor and respect the sacred right given to you as a bearer of the priesthood to act in the name of God when directed and exemplify the gospel teachings.

Because of your knowledge of gospel teachings, you have a responsibility to be alert to proper conduct every moment of your life. The story is told that many years ago in a large city in England, many people died when an epidemic broke out. One famous doctor discovered that the germ causing the sickness was contained in the drinking water. He also found that by boiling the water the germ could be killed. He advised all the people to boil their tap water and preserve their lives. In a moment of forgetfulness, this famous doctor drank a glass of

the unboiled tap water, contracted the illness, and died. This inconsistency, though brief, was disastrous. You have the responsibility to hold sacred the priesthood and to live consistently worthy to function in the duties of the office to which you have been ordained.

The age in which we are living is particularly conducive to frustrations and confusion. During the course of a few years, we have experienced a profound revolution in the whole course of human affairs. The development and production of nuclear weapons have introduced new violence to the art of war. The vast scientific achievements in the field of guided missiles and space exploration invite a question of future possibilities. The constant political pressures known as a cold war and the talk of peace which never seems to become a reality stimulate feelings of uncertainty. As a result, some young men become irritated, impatient, frustrated, and, in search of quick and easy solutions, make unwise decisions. Their only explanation is—we must do it sooner or later, why not now?

Young Latter-day Saints, above all people, have firm reason not to be impatient or afraid. This is the time for preparing yourselves and should not be used for chasing rainbows. Learn fully the doctrines of the kingdom and apply them in your lives. “Dare to believe is the courage to succeed.”

THE PURPOSE OF THE GOSPEL

WARD TEACHING SUPPLEMENT FOR JULY

God, the Creator of heaven and earth, the Father of our spirits, has revealed to his prophets the purpose of man's creation and the destiny of his sons and daughters in the eternal scheme of things. Through revelation, we know where we came from, why we are here, and where we will go after death.

The purpose of the creation of the earth was to provide a place where we, as spirit children of God having received mortal bodies, could be tried and tested to see whether we would keep the commandments of our Father. With birth, all knowledge of our pre-existence is withheld, and we are free to choose our own way of life and to make our own decisions—whether we will be obedient to God's laws or yield to the temptings of Satan and his forces. We are subject to the weaknesses and trials of mortality, and under these conditions we are tested and will be strengthened if we continue to resist evil and pursue righteousness and truth.

During our life upon earth, we are not only obligated to develop our talents and acquire the qualities of honesty, virtue, benevolence, and charity, but must also learn to be obedient to all of God's laws and ordinances. Obedience is the

first law of heaven upon which all righteousness and progression depend. It consists of complete compliance to the mind and will of our Father in heaven. The whole system of creation and existence is centered around the eternal principle of obedience to law.

The gospel of Jesus Christ is the plan of salvation. Literally, gospel means good news from God. “And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

“That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

“That through him all might be saved whom the Father had put into his power and made by him; . . .” (D&C 76:40-42.)

Man is not able to bring about his own salvation or redeem himself; therefore, before this earth was created, a Savior and Redeemer was chosen to come into the world to shed his blood in order to bridge the gap between mortality and immortality and to redeem mankind from physical death. “. . . there shall be no other name given nor any other way nor means whereby salvation can come unto

(Continued on page 495)

They Lived Happily Ever After . . .

TODAY'S FAMILY / EDITOR FLORENCE B. PINNOCK



So *you* have decided to be married in the temple. The preparation involved in this decision has been going on for a long, long time. It began even before you came to this earth. There was a day in that pre-existent state when your Heavenly Father and mother gave you permission to leave your home there for awhile and come to earth. Earth was to be a place of learning, a school where you could grow and develop. On this earthly birthday of yours you received the most precious gift—your body. One step on this earth's journey had taken place.

As years passed, another decision was made—you were baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints. In your existence here you had forgotten the events leading up to your birth, but now an earthly father and mother had taken over the task of leading and teaching you to live your Heavenly Father's commandments.

More years have gone by, and you have come of age and have met that one you wish to marry. The

two of you have talked over what you expect to receive from marriage. You both agree that in marriage you want love; you want children; you want peace and joy, and you want these things to last throughout all eternity. This will only come about through going to the temple for your own endowments. One of our leaders has defined the endowment as comprising "a course of instruction" which includes a recital of events from the creation of the world through the various dispensations in order to impress upon the individual receiving the endowment the absolute necessity of personal purity and obedience to the Lord's commandments. (James E. Talmage, *House of the Lord*, pp. 99-100.)

Going through the temple for your own endowments must precede the marriage ceremony; that you live the covenants you make in the temple is your insurance that your marriage will continue throughout all eternity. We go to the celestial kingdom, both worthy. So be sure you have prepared yourself well

to enter this holy temple.

The inscription at the entrance of the Alberta Temple at Cardston, Alberta, Canada reads:

"Hearts must be pure to come within these walls,
Where spreads a feast unknown to festive halls.
Freely partake, for freely God hath given,
And taste the holy joys that tell of heaven.
Here learn of him who triumphed o'er the grave,
And unto men the Keys, the Kingdom gave;
Joined here by powers that past and present bind,
The living and the dead perfection find."

—Orson F. Whitney

You must have lived to be worthy of your recommend day by day as you were growing up. It is necessary that you attend your Sacrament meetings, keep the Word of Wisdom, pay an honest tithe, keep God's commandments, and live a clean life. You must be worthy. Recommends must be filled out completely and must be countersigned by the stake or mission president.

Assuming you have your recommend to the temple, next obtain your marriage license through civil channels in the state or county in which the temple is located. For instance, if you live in Colorado, and you are to be married in the Salt Lake Temple, obtain your marriage license in Utah. You must be able to meet the physical requirements of that state. The county clerks in the state of Utah will accept blood tests from other states in which serological tests are required. Take your temple recommend and marriage license to the temple. If you are going through the temple for your endowments one day and are to be married another day, be sure to call the marriage clerk or the recorder at the temple ahead of time in order to make arrangements for your marriage. If the marriage is to follow the endowment session, the arrangement for the marriage ceremony does not have to be made ahead of time.

Temple marriage for previously married couples.

If you are a married convert or a member married outside the temple, it is also necessary to have a temple recommend and a copy of your civil marriage certificate, if available, as you come to the temple for your endowment and a temple marriage. When children are involved, every child over eight must be baptized and have a recommend to the temple, and the ordinances to be received initialed by the





bishop. The parents must bring a family group sheet, and if a child over eight has died, he cannot be sealed to the parents without their sending a family group sheet to the Genealogical Society well in advance for processing.

Clothes needed for a temple marriage.

All clothes to be used in the temple may be obtained and rented there. Your bride dress is truly your wedding dress if it is worn at the time of the ceremony. If the marriage is to take place immediately after the endowment session, it is necessary to wear the dress you are to be married in as you go through the temple. But if you are going through the temple for your own endowments one day and to be married on another, it is better and more comfortable to wear a simple white dress during the temple session. If your wedding dress happens to have short sleeves and a lower neckline, it is possible to rent a jacket or yoke and sleeves to wear with the bridal gown at the temple. If you do not have a wedding dress, a beautiful white, silk dress may be rented at the temple.

When choosing a wedding dress, think of many things. First, whether you can afford the large outlay of money necessary for a dress to be worn just once. Second, is the dress one you would want to wear in the temple? Third, will it be appropriate to wear the type of dress at the reception you have planned afterward? Fourth, is it becoming to you? Of course, only white dresses may be worn in the temple, and long trains or hoops are inconvenient when worn through the temple and during the endowments. Every bride is beautiful. There is a certain glow and happiness that belongs just to the wedding day. So whether the dress is a simple white cotton,

a shining satin, a fluffy organza, the joyousness and sacredness of the occasion will make the bride radiant.

Guests at the ceremony.

Everyone likes to share in the happiness of a young bride and groom. Guests witnessing the temple marriage ceremony should be carefully chosen. Only members of the Church who themselves have been endowed and are in good standing with temple recommends may be present. Each guest must bring his recommend with him. No children are permitted to attend. Street clothes may be worn with only the shoes removed, but the clothes should be appropriate to the sacredness of the temple.

Wedding reception

A wedding reception is a time when the family and friends meet to rejoice with the bride and groom. It is in no way a necessary part of the wedding. A reception to be in good taste, must be one the bride's parents can afford. It is foolish to spend money one doesn't possess to put on an elaborate show. Many people, no matter what their economic status, prefer a simple home reception. Whatever type reception is decided upon should be in accordance with the standards of a temple marriage. The clothes of the bridesmaids and family should conform with church standards and the refreshments in no way conflict with the Word of Wisdom. (See suggestions following.)

This reception, if possible, is held the evening of the marriage. But if the newlyweds and family have traveled a long distance to go to the temple, the reception may be held at a later date.

Every community has its local customs, and it is impossible to say just what is correct and what is in-

correct. The best rule to follow is that if a reception is held it should be as lovely as the bride's family can afford and that it be refined and conform to the standards of good taste in every way. It should be a happy, delightful occasion.

The story of our young married couple does not end here. It goes on forever and forever if they keep the covenants made in the temple. May we wish every bride and groom the fulfilment of their dreams, and may they live happily ever after.

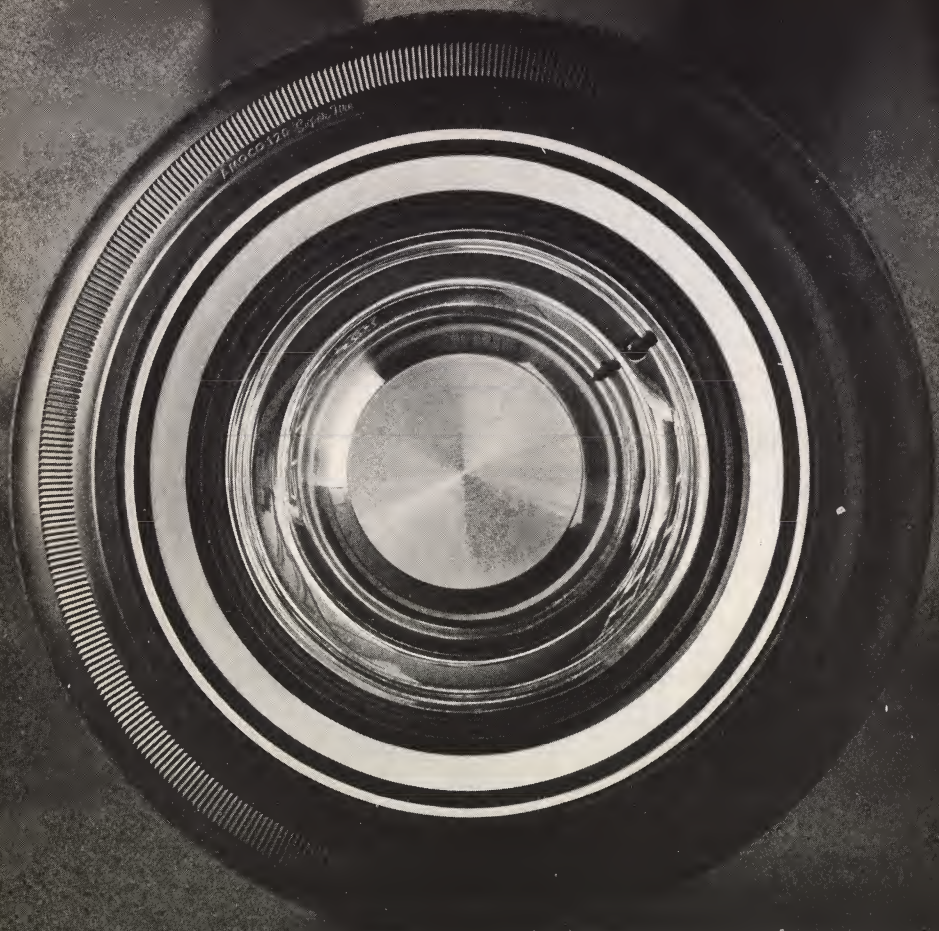
(See recipes for receptions page 494)

On these and the preceding two pages are seen Denise Derrick and William ("Bill") Beers. (1) Denise's bishop, W. Garth Andrus, interviews Denise for a Salt Lake Temple recommend and then (2) gives Denise and Bill his blessings as they leave his office. (3) Bill signs the marriage license as they sit across the desk from the county clerk. (4) Friends and family greet the couple after the ceremony. (5) Denise's mother takes a last stitch on the wedding gown. (6) Greetings and well-wishes from guests at reception. (7) Bride and groom pose for the traditional cake cutting photo. (8) Off to the honeymoon but first (9) a good-bye kiss from Chris, Denise's eleven year old brother. Mr. and Mrs. W. Leonard Beers and Mr. and Mrs. Douglas P. Derrick are the parents of the happy bridal couple.





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WEDDING RECEPTION REFRESHMENTS

Grapefruit Ice Cocktail*
Open-face Crab Sandwiches
Ripe Olives Salted Nuts
Butter Mints

Salad Sandwiches
Potato Chips Punch
Dream Cookies*

Creamed Halibut in Pastry Shells
Frozen Fruit Salad* Mints
Punch

Half Fresh Peach on Lettuce filled
with Sherbet
Chicken Salad in Tiny Cream Puffs
Wedding Cake (See Era Nov. 1961)
Candy Mints

Fruit Punch* Cookie Tray
Salted Nuts

Meringue Shells with Mint Ice Cream
Tiny Brownies
Punch Salted Nuts

Grapefruit Ice Cocktail

4 cups canned grapefruit
4 cups sugar
2 cups water
2 tablespoons lemon juice
ginger ale

Boil together the sugar and water for 5 minutes. Cool. Whip the canned grapefruit with a beater. Add the syrup and the lemon juice. Freeze to a mush and serve in punch cups. Pour over ginger ale. Serve 24.

Frozen Fruit Salad

3 large cans of sliced pineapple
3 large cans of fruit cocktail
8 bananas
3 tablespoons gelatin
¾ cup cold water
3 cups mayonnaise
1½ quarts whipping cream

Cut the pineapple and bananas into small pieces and mix all together. Soak the gelatin in the cold water. Whip the cream and fold in the mayonnaise, gelatin, and the fruits. Freeze in quart-size cardboard milk containers. To serve tear containers from salad and slice and serve on lettuce. Will serve 75.

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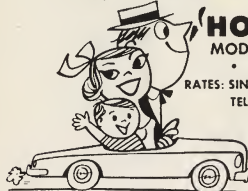
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SINCE 1850



Fruit Punch

- 14 cups sugar
- 2 doz. lemons
- 1½ doz. oranges
- 1 No. 5 can grapefruit juice
- 1 No. 5 can pineapple juice
- 2 teaspoons lemon extract
- 6 cups apricot juice
- 4 quart sized bottles of ginger ale

Boil the sugar and 7 cups of water to make a thin syrup. Add the remaining ingredients and enough water to make 28 quarts of punch. This amount will make 230 punch cups full of punch.

Dream Cookies

- 1½ cups sugar
- 2 cups dates—cut in small pieces
- 4 eggs slightly beaten
- 2 cups Rice Krispies
- 2 cups nuts
- 2 cups corn flakes
- 2 teaspoons vanilla

Cook the sugar, eggs, and dates over low heat, stirring constantly until mixture leaves the sides of the nut, corn flakes, and vanilla. Butter pan. Cool. Add the Rice Krispies, hands and roll into balls. Toss balls into coconut.

Presiding Bishopric's Page

(Continued from page 487)

the children of men, only in and through the name of Christ, the Lord Omnipotent." (Mosiah 3:17.) Therefore, the resurrection will be a universal gift provided by the grace of God to everyone who lives on this earth. Salvation is a gift from God, but exaltation in the celestial kingdom will come about because of obedience to the plan of salvation, which is the gospel of Jesus Christ. Let us therefore live the gospel, which is provided to prepare members of the Church for the celestial kingdom.

DIRECT SHOPPER

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THE LAST WORD

We can be thankful to a friend for a few acres, or a little money; and yet for the freedom and command of the whole earth, and for the great benefits of our being, our life, health, and reason, we look upon ourselves as under no obligation.—Seneca

We can offer up much in the large, but to make sacrifices in little things is what we are seldom equal to.—Goethe

No man's opinion is entirely worthless. Even a watch that won't run is right two times during the day.

No radiant pearl, which crested fortune wears, no gem, that twinkling hangs from beauty's ears; not the bright stars, which night's blue arch adorn; nor rising sun, that gilds the vernal morn; shine with such lustre as the tear that flows down virtue's manly cheek for others' woes.—Darwin

Driving in a dense fog, a motorist followed the taillights ahead, worry free, for nearly an hour. Suddenly the lights halted and the two cars collided. "Why don't you signal when you're going to stop?" yelled the driver behind. "Why should I," came the reply, "when I'm in my own garage!"

"My dad is an Eagle, a Moose, and a Lion," boasted the little boy. "Yeah?" gasped the wide-eyed friend. "How much does it cost to see him?"



How prudently most men sink into nameless graves, while now and then a few forget themselves into immortality.—William Jennings Bryan

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—Pascal

If all our misfortunes were laid in one common heap, whence everyone must take an equal portion, most people would be contented to take their own and depart.—Socrates

A little girl was telling her teacher about losing her baby teeth. Another tooth was found loose after she had already lost three. She exclaimed to the teacher: "Pretty soon I'll be running on the rim!"

Some of our best friends are raccoons

In our job of exploring and drilling for oil we come across all kinds of small furry animals like these.

As a "visitor" in the forest, Standard has a responsibility to protect wildlife and keep the wilderness fresh and green. We accomplish this in several ways, working with fish and game and wildlife officials.

Water wells, essential to our drilling operations, nourish thirsty plants and animals...and nesting and breeding ponds are built for wild fowl.

When wells are in, we assure new growth in the work area by reseeding grassland and planting trees.

Exploring teams in helicopters keep sharp watch for fires, and on the ground our men with bulldozers, water trucks and other equipment stand ready to help when fire strikes.

Good conservation practice includes thousands of oil-producing areas that are also used for outdoor sports, recreation, farming and grazing.

Multiple use of the land allows more people to enjoy our heritage and the beauty of the great outdoors. At the same time, our natural resources are developed to serve the nation.

planning ahead to serve you better

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